

BISHNUPADA BHATTACHARYA

# YĀSKA'S NIRUKTA



IRMA K. L. MUKHOPADHYAY  
CALCUTTA (INDIA)

491.22  
yaska



1026  
—  
27/3

Digitized by eGangotri Siddhanta Gyaan Kosha

Digitized by eGangotri Siddhanta Gyaan Kosha

# YĀSKA'S NIRUKTA

AND

## THE SCIENCE OF ETYMOLOGY

*An Historical and Critical Survey*

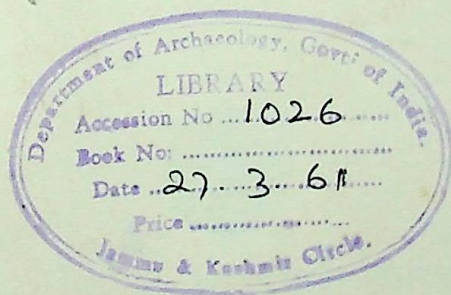
1026

✓

991.22

yaska

*namo Yāskāya*

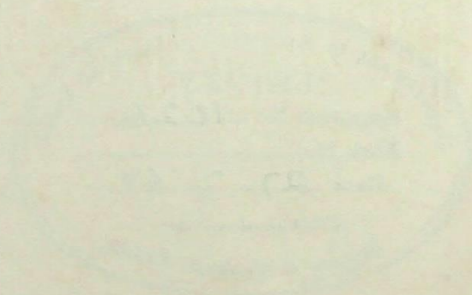


YĀSKA'S NĪRUKTA

THE SCIENCE OF ETYMOLOGY

As Witnessed by Classical Sanskrit

By



# YĀSKA'S NIRUKTA

AND

## THE SCIENCE OF ETYMOLOGY

*An Historical and Critical Survey*

By  
BISHNUPADA BHATTACHARYA  
*West Bengal Educational Service*



FIRMA K. L. MUKHOPADHYAY

CALCUTTA

1958

**MUNSHI RAM MANOHAR LAL**  
Oriental & Foreign Book-Sellers  
P.B. 1165, Nai Sarak, DELHI-6

1026

© 1st Edition, December 1958

Sri Bishnupada Bhattacharya  
Calcutta

Published by  
K. L. Mukhopadhyay  
6/1A, Banchharam Akrur Lane  
Calcutta-12

Printed by  
Kalidas Munshi  
at the Pooran Press  
21, Balaram Ghose Street  
Calcutta-4

Price Rs. 6.00

## P R E F A C E

In the present monograph an attempt has been made to study the origin and development of the *Nirukta* or the Science of Etymology, of which Yāska's treatise remains the sole extant representative, from a critical and historical viewpoint. Oriental scholars have studied Yāska's work with much critical acumen and there are numerous papers written by eminent scholars dealing with the various aspects of that work—viz. historical, philological, textual and so on. Professor Sköld's treatise entitled "*The Nirukta : Its place in Old Indian Literature*" is mainly devoted to the discussion of the etymologies recorded in the *Nirukta* and as to how far those can be traced to the *Brāhmaṇa*-texts. Yet no attempt has been made, so far, to give a complete and unified picture of the pre-Yāska stage of the etymological science and an account of the eminent Etymologists (*Nairuktas*) who were the first originators of that branch of study, though stray articles have appeared at intervals. Here is presented a sustained historical study pooling all possible and available data bearing on the contributions of Yāska's predecessors. Incidentally the problem of authorship of the *Nighaṇṭu* has been dealt with. It has also been endeavoured to show that the first germs of the etymological science are contained in the *Brāhmaṇa* works themselves—a fact which is admitted by Yāska himself by his frequent quotations of *Brāhmaṇa* passages in support of his etymologizings. The character of the lost and anonymous work called the *Niruktaavārttika* has also been discussed threadbare by utilizing all the

available data. In the last section a comparison has been made among the three principal schools of Vedic exegesis—viz. the *Aitihāsika*, the *Ādhyātmika* and the *Nairukta*, showing how the adoption of any of these views would entail a corresponding difference in the interpretation of Vedic *mantras*. Some portions of the present monograph were published as separate articles in different oriental journals. It was awarded the Griffith Memorial Prize in Letters for 1947 of the Calcutta University.

Calcutta.

December 24, 1958.

Author.

## C O N T E N T S

SECTION	Page
I Yāskas's Nirukta ... ..	1
II Yāska and Śākalya ... ..	9
III Yāska—the author of the Nighaṇṭu ? ...	24
IV Evidences of lost Nighaṇṭus in Yāska's Nirukta and other Vedic exegetical works	39
V The basis of the Nirukta ... ..	42
VI The Nirukta - its recensions ... ..	46
VII Authors of the Nairukta school mentioned in Yāska's text ... ..	62
VIII Niruktavārttika - a lost Treatise ...	96
IX Different schools of interpretation of Vedic mantras as recorded in the Nirukta of Yāska ... ..	110



## I. YĀSKA'S NIRUKTA

Of the six ancillary sciences the *Nirukta* or the Science of Etymology, as it is commonly designated, is very important, and, as Yāska states, it is almost a hopeless task to make out the sense of Vedic *mantras* without a thorough acquaintance with the *Nirukta* and its methods.<sup>1</sup> It supplements the grammatical science which goes only a half way towards the proper understanding of the Vedas<sup>2</sup>. Of this important branch of literature, however, all other works have been lost save this work of Yāska, which seems to have been the product of a later period of development of that science. It is apparent after a perusal of Yāska's work that the author has utilised the labours and findings of his famous predecessors. Yāska frequently mentions the names of older authors and quotes their views either in his support or to show their divergence. We would later on cite the names of the authors and schools occurring in Yāska's work.

It is generally held that Yāska preceded Pāṇini, the great grammarian, on the strength of the sūtra *Yaskādibhyo gotre* (II. 4. 63) occurring in the latter's *Aṣṭādhyāyī*, in which the formation of the patronymic *Yāska* is taught. But this

*sūtra* alone cannot prove the anteriority of Yāska, for it cannot be held with certitude that Pāṇini had in view the author of our *Nirukta* in framing his aphorism, and there might have been other Yāskas. The conclusion based on the evidence of the above *sūtra* can at most be tentative in nature<sup>3</sup>. Prof. Goldstücker in his *Panini and his Place in Sanskrit Literature* observes, "such, I hold, is afforded by the fact that Pāṇini knows the name of Yāska, for he teaches the formation of this word and heads a gaṇa with it. And as we know at present of but one real Yāska in the *whole ancient literature, a doubt as to the identity of the author of the Nirukta and the family chief adduced by Pāṇini, would have first to be supported with plausible arguments before it could be assented to.*"<sup>4</sup> At the end of the fourteenth chapter of the *Nirukta* there is a salutation to Yāska,<sup>5</sup> which goes to prove that the author of the *Nirukta* is not the only Yāska. He had ancestors of the same name. But such a conclusion, though plausible at the first sight, cannot be stressed too much in view of the fact that modern researches have proved the spurious character of the last Book of the *Nirukta*, which has not been commented upon by Durgācārya, whose gloss breaks off with Chapter XIII.

There are however some points to be noted

with regard to the chronological relation between Yāska and Pāṇini though it is apparent on the face of it that the science of grammar and linguistics had made great strides during the period between these two great teachers. There can be very little room for doubt that Yāska preceded Pāṇini from the consideration of philological and linguistic grounds. But it may not be absolutely useless to discuss some points which appear to have some bearing on their exact relation.<sup>6</sup>

Of the five important rules<sup>7</sup> which occur in Pāṇini's *Aṣṭādhyāyī* and which form as it were the 'keystone' of his Grammar, as Professor Goldstücker remarks, the first is *tadaśiṣyaṃ samjñā-pramāṇatvāt* (I. 5. 53), which we should consider carefully. After having taught the formation of such words as *varaṇāḥ*, *pañcālāḥ*, *kuravaḥ* etc. when they refer to "the countries inhabited by varaṇas, pañcālas, and kurus etc.", by the rule *lupi yuktavad vyaktivacane* (I. 2. 51), Pāṇini says in the rules above quoted that "Or rather, the rule I. 2. 51 need not be taught for the formation of such words as *varaṇāḥ* etc., as these are conventional names or *samjñās* and they are bound to take such and such genders and numbers according to usage".<sup>8</sup>

Patañjali the author of the *Māhābhāṣya* has commented on this *sūtra* which we cite in our

notes for reference.<sup>9</sup> Prof. Goldstücker in his work already cited draws certain important inferences from Patañjali's comments on this *sūtra*, which are of far-reaching importance. They are :

“(1) That its Grammar does not treat of those *saṃjñās* or conventional names which are known and settled otherwise.

“(2) That this term *saṃjñā* must be understood in our rule to concern only such conventional names as have an etymology.

“(3) That such terms as *ti*, *ghu*, and *bha* were known and settled before Pāṇini's Grammar but that, nevertheless, they were defined by Pāṇini because they are not etymological terms.”

“Having thus obtained”, proceeds Prof. Goldstücker, “through the comment of Patañjali on the *sūtra* in question, a means by which to judge of the originality of Pāṇini's terms, we must feel induced to test its accuracy before we base our inferences on it ; and the opportunity of doing so is afforded not merely by the technical symbols which Patañjali himself names, —we easily ascertain that Pāṇini has given a definition of them,—but also by another of these important five *sūtras*. The *sūtra*(1. 2. 56) says : Nor shall I teach the purport of the principal part of a compound (*pradhāna*), or that of an

affix (*pratyaya*), because they too have been settled by others (i.e. people know already from other authorities, that in a compound the sense of the word gravitates towards its principal part, and in a derivative word towards the affix)."

If this interpretation of Patañjali's comments be correct we are able to view the relation between Yāska and Pāṇini in quite a new light. Now, Yāska has used the term *upadhā* in his work in just the same sense in which Pāṇini uses it. The term *upadhā* occurs *thrice* in the *Nirukta*. The occurrences are being cited below :

- i. athāpyupadhālopo bhavati-jagmatur  
jagmur iti (II.1)
- ii. athāpyupadhāvikāro bhavati-rājā  
daṇḍīti (II.1)
- iii. ādinā'bhyāsenā upahitena *upadhām*  
ādatte (IV. 12)

Similarly, the term *abhyāsa* also has been used by Yāska in the sense in which Pāṇini uses it. It occurs in Nir. II. 2, 3 ; V.12 ; X.42. The term *abhyasta*, a derivative of *abhyāsa*, is also met with in the *Nirukta* in II.12 ; III.10 ; IV.23, 25 ; and VI.3. The term *guṇa* is also found in *Nirukta* X.17 denoting the "strong grade" (*e, o*) of the vowels *i, u*, which is the sense Pāṇini attaches to it. Thus, if Prof. Goldstücker's deductions be accepted, these

evidences form to make a strong presumption in favour of the view that Yāska might have come after Pāṇini. For, the terms *upadhā*, *abhyāsa*, etc. are all derivatives, and if Yāska be held to be anterior to Pāṇini, it becomes difficult to explain why the latter should frame special rules for teaching their senses inasmuch as they had already been known from other sources. Though it is apparent on linguistic ground, as has already been remarked, that Yāska belongs to a much earlier period than Pāṇini, still the issue raised here demands special investigation before Yāska's priority can be fully taken for granted.

### Notes

1. athāpīdam antareṇa mantreṣu arthasampratyayo na vidyate—*Nir.*i.15.
2. tadidaṃ vidyāsthānaṃ vyākaraṇasya kārtsnyam svārthasādhakaṃ ca—*loc. cit.*
3. It should be noted that in the *Śatapatha Brāhmaṇa* of the White Yajurveda Mādhyandina recension, the name of Yāska is met with several times. Vide *Śat.Br.* xiv. 5.5.21, 7.3.27 (Weber's Edition).
4. *Op. cit.* p.170. Ed. Panini Office, Allahabad, 1914.
5. namo Yāskāya—*ibid.*
6. The grammatical terms used by Yāska in his *Nirukta* are more or less *descriptive* whereas those used by

Pāṇini are in the majority of cases *technical* (*yādṛcchika*). Note for example—*kārita*, *carkarīta*, *cikīrṣita*, *nāmakaraṇa*, *nivṛtisthāna*, *dvipraktisthāna* etc., which are extremely simple and self-explanatory. Moreover, Yāska never uses such self-improvised symbols as *ṭi*, *ghu*, *bha*, etc. which are found in abundance in Pāṇini's *Aṣṭādhyāyī*. These are certainly evidences pointing to Yāska's priority. As Dr. Belvalkar remarks : "Unfortunately the time of Yāska is by no means yet certain. It depends for the most part on the date that is to be assigned to Pāṇini, between whom and this great writer at least a century, if not more, must be supposed to have elapsed in order to account for all the advances in the matter and wording of the rules of grammar that are to be met with in the *Aṣṭādhyāyī*."—*Systems of Sanskrit Grammar*, pp. 6-7. Vide *contra* : "The theory of Yāska's priority to Pāṇini is accepted on a very superficial evidence, or rather without reasoning."—Hannes Sköld : *Papers on Pāṇini*, p. 34.

7. tadaśiṣyaṃ saṃjñāpramāṇatvāt ; lub-yogāprakhyānāt ; yogāpramāṇe ca tadabhāve'darśanam syāt ; pradhānapratyayārthavacanain arthasyānyapramāṇatvāt ; and kālopasarjane ca tulyam—P.I. 2. 53-57.
8. Compare : taditi prakṛtaṃ yuktavadbhāvalakṣaṇam nirdiśyate / tad aśiṣyam- na vaktavyam / kasmāt ? saṃjñāpramāṇatvāt- saṃjñāśabdā hi nānālīṅga-saṃkhyāḥ pramāṇam / pañcālā varaṇā iti ca naite yogāśabdāḥ / kimtarhi ? janapadādīnām saṃjñā etāḥ / tatra līṅgaṃ vacanam ca svabhāvasiddham eva, na yatnapratipādyam / yathā— āpo, dārāḥ, gṛhāḥ, sikatāḥ, varṣāḥ iti—*Kāśikā*.

9. Pāṇini 1. 2. 53 : tad aśiṣyaṃ saṃjānāpramāṇatvāt—  
 kiṃ yā etāḥ kṛtrimāṣṭi-ghu-bhādayaḥ saṃjñāḥ  
 tatprāmāṇyād aśiṣyam / netyāha / saṃjñānam saṃ-  
 jñā / —*Mbh.* Further : kiṃ yā etāḥ iti / pratyā-  
 sattinyāyāśrayeṇa praśnaḥ / netyāheti / pratyāsatteḥ  
 sāmārthyam balavat / nahi ṭi-ghu-bhādi-saṃjñānām  
 pramāṇatvam yuktavadbhāvaśāstrasyāśiṣyatve hetur  
 upapadyate / sambandhābhāvāt / avagamah sam-  
 pratyaya ityarthah /

## II. YĀSKA AND ŚĀKALYA

It is very interesting to investigate how far Yāska follows Śākalya—the author of the *Pada*-text of the Ṛgveda, regarding the interpretation of Vedic verses. That Śākalya preceded the author of the *Nirukta* and that the latter was quite aware of Śākalya's text are plain, since Yāska mentions Śākalya by name in *Nir.* VI. 28. The text runs thus :

“‘*vane na vāyo nyadhāyi cākan*’ (*RV. X. 29. 1 ; AV. XX. 76. 1*)| *vana iva| vayo veḥ putraḥ| cāyanniti vā| kāmāyamāna iti vā| veti ca ya iti ca cakāra Śākalyaḥ| udāttam tvevam ākhyātam abhaviṣyat| asusamāptaś cārthaḥ|*”

Here Yāska criticises Śākalya for wrongly splitting up the single word *vāyo* into *vā* and *yaḥ*, for then the verb would be accented, though it is actually enclitic, being in a subordinate clause. What is more, the sense of the passage would then be incomplete. Śaunaka—the author of the *Bṛhaddevatā*, alludes to the interpretation of Yāska and seems to suggest that the author of the *Nirukta* had an erroneous conception regarding the accent of the verb *adhāyi*<sup>1</sup>, thus defending Śākalya against Yāska's attack. Professor Macdonell has been at a loss to make out from what standpoint Śaunaka was

criticising Yāska. As he states : 'If our author is criticizing Yāska, it does not appear what he means here by a misunderstanding of the accent.'<sup>2</sup> But Skandasvāmin, whose gloss on the *Nirukta* has been edited by Professor L. Sarup, appears to defend Śākalya. According to him in the verse quoted above, viz. *RV. X. 2. 9. 1*, the word *cākan* is a verb and not an inflexional form in the nominative, which as it is construed with the subject *yah* becomes unaccented, being in the principal clause. Thus there is nothing wrong even if we accept Śākalya's view and split up *vāyah* into *vā* and *yah*. Śaunaka, in the verse referred to, might have the same interpretation in view and thus it becomes quite evident why he should be criticizing Yāska, who completely misunderstood Śākalya.<sup>3</sup> Professor Sköld in his treatise, however, interprets the text of the *Bṛhaddevatā* in quite a different way, which is not at all convincing. He remarks : 'BD accuses Yāska of misunderstanding the accent. Professor Macdonell *l. c.*, p. 63, seems not to have caught the point of the criticism, which probably is, that, if *vāyo* (*vāyas*) were one word, meaning "bird", it would not have been stressed in that way, as the similar word for "bird" *vayas*, is differently accentuated.'<sup>4</sup>

In the *Bṛhaddevatā* Śaunaka refers to another

mistake on the part of the author of the *Nirukta* in the splitting up of the *Samhitā* text.<sup>5</sup> Here Yāska is accused of dividing the word *pūruṣādaḥ* (*RV.* X. 27. 22) as *pūruṣān adanāya* (i. e. *puruṣa/adaḥ*). But Śākalya in his *Padapāṭha* has done the same thing and it is difficult to guess why Śaunaka would be attacking Yāska. Neither Durga nor Skandaswāmin has referred to the view of the author of the *Bṛhaddevatā*. Thus Professor Macdonell observes : ‘Yāska in *Nirukta* II. 6 explains *pūruṣādaḥ* as *pūruṣān adanāya*, “in order to devour men”, but there is nothing in this to justify the criticism that he took *pūruṣādaḥ* as two words’.<sup>6</sup>

Yāska, in his explanation of the Ṛk verse I. 195. 18—‘*aruṇo māsaḥ kṛt vṛkaḥ*’—also, goes against the *Padapāṭha*. Yāska explains *māsaḥ kṛt* as *māsānām kartā* thus treating it as a compound of the two words *māsa-kṛt*, while Śākalya shows them as two separate and uncompounded words *mā* and *saḥ kṛt*.<sup>7</sup> Skandaswāmin in his commentary on *Nirukta* V. 21 observes that Yāska here followed some other authority in whose opinion the word *māsaḥ kṛt* is a compound and not Śākalya who views them as two distinct terms.<sup>8</sup> Who this authority was it is not possible to find out. There might have been some other authors of *Pada* Texts besides Śākalya whose *Padapāṭha* alone is now extant. Professor Bhagavaddatta

in his *History of Vedic Literature* quotes a verse from the *Brahmāṇḍa-Purāṇa* 1. 2. 34 in which Rathītara (Śākapūṇi) and Bharadvāja Vāṣkali are mentioned as redactors of different recensions of the Ṛgveda besides Śākalya.<sup>9</sup> Thus Yāska might have been following any of these recensions.

Skandaswāmin in his commentary on the *Nirukta*, makes some observations in a few more cases where Yāska and Śākalya either differ or agree. We might refer to these instances in order to bring into clear light the dependence of Yāska on Śākalya's *Pada*-text.

I. In deriving *āditya* in *Nirukta* 11. 13 Yāska proposes several alternative explanations. The text runs as: 'ādityaḥ kasmāt? ādatte rasān, ādatte bhāsam jyotiṣām | ādīpto bhāsā iti vā | aditeḥ putra iti vā |'. Thus according to the first three etymologies the word should be treated as a compound of the preposition *ā-* with *ditya* derived either from  $\sqrt{dā}$  or from  $\sqrt{dīp}$ , and as such should be shown in the *Padapāṭha* divided by an *avagraha*. But if the last etymology be accepted, there need be no *avagraha* at all. Skandaswāmin remarks that Yāska here follows Śākalya and Ātreya on the one hand and Gārgya on the other—all authors of *Pada* Texts, the first two teachers regarding the word as uncompounded and the last, viz. Gārgya dividing it

by an *avagraha*, thus indicating his acceptance of any one of the first three etymologies as proposed in the *Nirukta*.<sup>10</sup>

II. In explaining the Nighaṇṭu word *mehanā* (*Ngh.* IV. 1. 4) which occurs in *RV.* V. 39. 1 : '*yad indra citra mehanāsti tvādātam adrivaḥ*', Yāska refers to the two conflicting views of Śākalya and Gārgya, the authors of the Pada Texts of the Ṛk-Saṃhitā and the Sāma-Saṃhitā respectively. According to the former *mehanā* is a single indivisible word meaning *maṃhanīyam*, while in Gārgya's opinion there is no such word, but as a result of the euphonic combination of the three words *ma-iha-na* we get *mehana*.<sup>11</sup> Thus we find that Yāska refers to both the views as equally authoritative. A comparison of the different *Padapāṭhas* with Yāska's exegesis would yield a good idea as to how far Yāska's interpretations were conditioned by the varying methods of division of the Saṃhitā followed by the authors of the Pada Texts.<sup>12</sup>

III. Another instance where Yāska seems to go against Śākalya is to be found in *Nirukta* IV. 25. Yāska here deals with the accent of the two words *asyāḥ* and *asya*. When they are used to stand for some principal word in the sentence, they retain their usual accent, but if they are used in a subordinate sense or anaphorically, they become enclitic. To illustrate the

use of *asyāḥ* where it is usually accented, Yāska quotes *RV. I. 138. 4* : *asyā ū ṣu ṇa upa sātaye bhuvo' helamāno rarivā ajāśva*, and explains it as *asyai naḥ sātaye upabhava*, thus suggesting that the correct Padapāṭha would be *asyai / u* and not *asyāḥ / u* as Śākalya has it. But Skandasvāmin in his commentary remarks that this is not a proper procedure as this would be violating the Pada Text which expressly reads *asyāḥ* in the genitive singular. So the proper reading of the *Nirukta* would be *asyāḥ naḥ sātaye*, the reading *asyai naḥ sātaye* being spurious and unjustifiable.<sup>13</sup>

IV. Yāska in *Nir. V. 15* explains *āritah* (*Ngh.*) as *pratyṛtah*. Durga observes that in the word *āritah*, *ā* is the preposition used in the sense of *prati* and so Yāska explains it by *pratyṛtah* (*prati-ṛtah*).<sup>14</sup> But contrary to this Śākalya shows no *avagraha* between *ā* and *ritah* which ought to have been infixed had Yāska's explanation been endorsed by Śākalya too. But we are to note that Skandasvāmin here offers a different interpretation. In his opinion, *āritah* according to Yāska is the past participle derived from the frequentative stem of the root *√r* 'to go'. That Yāska explains it by *pratyṛtah* should not lead us to think that in *āritah* *ā* is the preposition used in lieu of *prati*, as some have been led to think. Thus, Skandasvāmin

sees no divergence in the views of Yāska and Śākalya.<sup>15</sup>

V. In *Nirukta* XI. 16 Yāska quotes *RV.* V. 57. 1, the last foot of which reads *tr̥ṣṇaje na diva utsā udanyave*. Yāska explains it as : *tr̥ṣṇaja iva diva utsā udanyave iti | tr̥ṣṇak tr̥ṣyater udanyur udanyateḥ*. Thus it becomes evident that in Yāska's opinion *tr̥ṣṇaje* occurring in the verse-foot already cited is in the dative of the stem *tr̥ṣṇaj* which is a derivative of the root  $\sqrt{\text{tr̥ṣ}}$ . But this is not the opinion of Śākalya, for in the *Padapāṭha* of the above verse *tr̥ṣṇaje* is divided by an *avagraha*, which indicates its composite character.<sup>16</sup> Śākalya, thus, thought the word to be a compound of *tr̥ṣṇa-ja*, the last member being evidently derived from  $\sqrt{\text{jan}}$ . Accordingly, Yāska and Śākalya are at variance on this point too.

VI. Yāska in *Nir.* XI. 25 cites *RV.* X. 108. 1 : '*kam icchanṭī saramā predam ānaḥ dūre hyadhvā jaguriḥ parācaiḥ | kāsmehitiḥ kām paritakmyāsīt katham rasāyā ataraḥ payāmsi*'. In explaining the last foot Yāska states : '*katham rasāyāḥ ataraḥ payāmsīti | rasā nadī, rasateḥ śabdakarmanāḥ | kathamrasāni tāni udakānīti vā |*'. In the first explanation Yāska takes *rasā* to refer to 'a stream', and the last foot would then mean : 'How did you cross the waters of the *Rasā*?' Thus here *rasāyāḥ* is one indivisible word used

in the genitive. This is also the view of Śākalya, who splits up the words as : *katham / rasāyāḥ / ataraḥ / payāṃsi*. But the second explanation offered by Yāska cannot proceed from Śākalya's *Padapāṭha*. Yāska now takes *katham-rasā* as a compound form referring to *payāṃsi*. *yā* now would refer to *payāṃsi* with the accusative plural ending *-ni* dropped.<sup>17</sup> The *Padapāṭha* in this view would be as follows : *katham-rasā / yā / ataraḥ / payāṃsi*. The hiatus in *yā ataraḥ* has to be accounted for by the optional character of euphonic combination in the Vedas. Skandasvāmin here remarks that the second explanation of the *Bhāṣyakāra* (*viz.* Yāska) might have been in accordance with a different recension of the *R̥k-Saṃhitā*.<sup>18</sup>

VII. Yāska in *Nir.* XII.46 explains *rodasī* as *rudrasya patnī* in the verse : *uta gnā vyantu devapatnīr indrāny-agnāyy-aśvinī rāt / ā rodasī varuṇānī śṛṇotu vyantu devīr ya ṛtur janīnām* |- RV. V. 46. 8. But in the *Padapāṭha* it is followed by *iti* and treated as a *pragṛhya* word which shows that according to Śākalya *rodasī* has the dual case-ending and refers to *dyāvā-prthivī*. Durga comments that Yāska follows the *Atharvaveda*, in which this verse occurs (cp. AV. VIII. 49. 2), where *rodasī* is not treated as a *pragṛhya* word.<sup>19</sup> Thus here evidently Yāska follows the

Atharvaveda tradition against Śākalya's decree. Skandasvāmin does not fail to point out Yāska's error, for *rodasī* accented as it is on the first syllable can refer only to *heaven and earth* as Śākalya's Padapāṭha justly suggests.<sup>20</sup>

VIII. In RV. IV. 32. 23 : '*kanīnakeva vidradhe nave drupade arbhake | babhrū yāmeṣu śobhete*', which is cited by Yāska in Nir. IV. 1, all the four words *vidradhe*, *nave*, *drupade* and *arbhake* are according to Śākapūṇi locative singulars, which is also the opinion of Śākalya since in the *Pada*-text they are not followed by *iti* which is put after dual forms ending in *ī*, *ū* and *e*. But Yāska does not concur with this view of Śākapūṇi. According to him the two words *nave* and *arbhake* are dual forms as they qualify *kanīnake* which is in the dual and not *drupade* as Śākalya and Śākapūṇi contend. So in Yāska's view these two words should be treated as *pragrhya* in the *Padapāṭha*—i.e., they should be followed by the particle *iti* to denote their dual character. Thus, here too, Yāska differs from Śākalya.<sup>21</sup>

IX. Yāska in his Nir. IV. 12 quotes RV. I. 6. 7 : '*indreṇa saṃ hi dr̥kṣase saṃjagmāno abibhyuṣā | mandū samānavarcasā*' and explains *mandū* as *madiṣṇū*—nominative dual or instrumental singular, the first view being that of Śākalya as it is treated as *pragrhya* in the

*Padapāṭha* and the second of some other Vedic teacher, a Patakāra perhaps, who did not put *iti* after it, thus indicating that it was a singular form and not a dual one.<sup>22</sup>

It is highly probable that in Yāska's time more than one Pada Text of the Ṛgveda existed and that Yāska consulted them in recording the different interpretations to which a Vedic stanza might be subjected.

### Notes

1. Cp. 'svarānavagamo' dhāyī vane netyrce darśitaḥ'-*Bṛhaddevatā*, II. 114 (Macdonell's Edition).
2. *Bṛhaddevatā* : Translation and Notes. *Ibid*.
3. We quote here the commentary of Skandasvāmin :  
 'ya iti somasya uddesaḥ cākanniti cākhyātaṃ na nāmaśabdaḥ / api sampratyarthē (?) / tenāyam (iti) arthaḥ / tataś cāyam yaḥ somaḥ ātmanaḥ pānaṃ kāmāyate / yacchabdaśruteḥ tacchabo'dhyāhāryaḥ / sa vane vanavikārabhūte grahacamasādaḥ sū (pū ?) -tabhṛtkalaśādaḥ vā nyadhāyī ṛtvigbhir nihito yataś cāyate.....cākanniti cākhyātaṃ kathaṃ gamyate iti cet "agnir varūthaṃ mama tasya cākann" (RV. I. 148. 2) -iti mantrāntare darśanāt / ataścaitad evamrūpam ākhyātaṃ—"ā no bhara suvitaṃ yasya cākan" (RV. X. 148. 1) iti yadvṛttāt (yadvṛtta—?) sambandhāt nighātapraṭiśedhe sati udāttaśrutir na (?) bhavati / '—The text is extremely corrupt. Durga commenting on the above text of the

*Nirukta* observes : ' evaṃ tasmin padadvaye sati yadetad ākhyātaṃ nyadhāyīti etad udāttam abhaviṣyat / yadvṛttāt parasya nityam ākhyātasya nighāto na bhavatīti lakṣaṇavidō manyante (cf. *Pāṇini* VIII. 1. 66 yadvṛttānnityam) / na cedam udāttam / tasmād yaḥ - iti nedam yadvṛttam / kim tarhi / vāyah ityekam eva padam/ '.

4. *The Nirukta : Its Place in Old Indian Literature*, p. 99.
5. padam ekaṃ samādāya dvidhā kṛtvā niruktavān / pūruṣādaḥpadam Yāsko vṛkṣe vṛkṣe iti tvṛci / - *Op. cit.*, II. 111.
6. *Op. cit.*
7. anekaṃ sat tathā cānyad ekaṃ eva niruktavān / aruṇo māsakṛn mantre māsakṛd vigraheṇa tu / - *Op. cit.*, II. 112.
8. māsakṛd iti yasya etad ekaṃ padam tadabhiprāyeṇa etad evaṃ Bhāṣyakāreṇa vyākhyātaṃ / Śākalyasya tu dve eva pade / - Skandasvāmin, Vol. II, p. 366. Durga too seems to suggest that in some recensions the expression *māsakṛt* was treated as a compound, in others as two separate words. Compare : 'yeṣāṃ mā sakṛt - ityetat padadvayaṃ bhavati teṣāṃ sakṛt mā dadarśa candramāḥ..... ityādi vojyam / '
9. Śākalyaḥ prathamā teṣāṃ tasmād anyo Rathītarah / Bāṣkalīś ca Bharadvāja iti śākhāpravarttakāḥ / —Cited in Prof. Bhagavaddatta's *Vaidik Vāṇmay kā Itihāsa*, Vol. II. Pt. I, p. 145.
10. Comp. 'etadvyutpattyabhiprāyeṇa Śākaly-Ātreya-prabhṛtibhir nāvagrhitam / pūrvanirvacanābhiprāyeṇa Gārgyaprabhṛtibhir avagrhitam / ..... vicitrāḥ padakārāṇām abhiprāyāḥ / kvacid upasargaviṣaye' pi nāvagrñhanti / yathā Śākalyena

“adhivāsam” iti nāvagr̥hītam / Ātreyaṇa tu “adhi-  
vāsam” ityavagr̥hītam / tasmād avagraho 'nava-  
graha-iti /

—Skandasvāmin.

11. yad indra citraṃ cāyanīyaṃ maṃhanīyaṃ dhanam  
asti / yan ma iha nāstīti vā trīṇi madhyamāni  
padāni - *Nir.* IV. 4. Comp. ekam iti Sākalyaḥ /  
trīṇīti Gārgyaḥ / .....Śākalya- pakṣe maṃhanīyaṃ  
dānārham /...Chandogānām tu mehanā-śabdo  
naivāsti.—Skandasvāmin.
12. Durga expressly states that in the case of doubtful  
words we must consult the views of different  
Padakāras. Comp. ‘tadubhayaṃ paśyatā Bhāṣya-  
kāreṇa ubhayoḥ Śākalya- Gārgyayoḥ abhiprāyau  
atrānuvihitau evaṃjātīyanirvacanopapradarśanār-  
tham / .....evam atra viśeṣalingābhāvāt viprati-  
pattiḥ / evam anyeṣvapi śākhāntarapadavikalpeṣu  
anuvidhānam arthāvirodhena kartavyam’.
13. atra bhāṣye kecit *asyā ū ṣu ṇa* - iti caturthyāḥ  
ṣaṣṭhyāś ca api upabhuva-ityetena na sambadhyate /  
(The reading is corrupt). sātaye ityetena vyava-  
dhānāt / nahi anantarasambandhakalpanāyām  
satyām vyavahitasambandhakalpanā nyāyā / atah  
sātaye ityetenaiva sambadhyate / asyāḥ iti ṣaṣṭhyā-  
ntam na caturtnyantam / tathā ca *padakāraḥ* ṣaṣ-  
ṭhyantateva (—tvena) avadhṛtavān asyāḥ iti sthitiḥ  
sātaye ityetat tu aṅgatvāt ṣaṣṭhyarthe kalpita-  
caturthīkam asyā- ityetasya sāmānādhikaraṇam  
viśeṣaṇam caitat / sāmānādhikaraṇyena balena asya  
-ityetasya caturthyantvakalpanā ayuktā / tasmāt  
*asyāḥ naḥ sātaye* iti pāṭhaḥ / *asyai naḥ sātaye* itya-  
papāṭhaḥ / -Skandasvāmin, Vol. II, p. 277. Durga

however makes no comment regarding the reading of the text.

14. ārita- ityanavagatam / prati ityasya sthāne ān /  
pratyṛta- ityarthapratītiḥ /- *loc. cit.*
15. Cf. ārita ityanavagatam / 'ṛ' gatau ityasya / ṛṣater  
ānpūrvasya niṣṭhāyām idam rūpam iti kecit /  
*Yāska-Padākārau* tu pratyṛta iti vivaraṇāt avagrahā-  
karaṇācca arter yaṇlugantasya idam rūpam iti  
manyete...tenānavagama ārita iti / ṛta ityavagamaḥ /  
pratyṛta iti dhātupratyayayoḥ pradarśanamātram /  
—*ibid.*, p. 353.
16. Compare Skandasvāmin's comments : "athavā utsā  
iti prathamā, udanyava iti caturthīśruter vyavahi-  
tasya āgamanasya idam upamānam / yathā  
grīṣmānte divo dyulokāt utsā meghā udanyava  
udakakāmasya janasya arthāya āgacchanti tadvat  
āgacchata / *ṛṣṇak-śabdanirvacanāt ṛṣṇaje-śabdaś  
caturthyantaḥ*. (The published text reads *catulyaḥ*  
which makes no sense at all). udanyave ityanena  
samānādhikaraṇam / pipāsāśīlasya udakakāmasya  
janasyārthāya yathā utsā āgaccheyus tadvad  
āgacchata iti bhāṣyakārābhīprāyaḥ / evaṃ tu  
vyākhyāyamāne...Śākalyasya ṛṣṇopapdasya janer  
adhikaraṇasādhanaḥ kartṛsādhano vā ḍa-praty-  
ayaḥ / kuta etad—avagrahāt /" It should be noted,  
however, that Durga in his commentary omits the  
etymologies of both *ṛṣṇak* and *udanyu*. Pāṇini,  
however, in his aphorism : '*svapi-ṛṣṇor najin*'  
(III.2.172) derives *ṛṣṇak* from the root *ṛṣ-*, thus  
falling in with Yāska against Śākalya. *Vide* Sāyaṇa's  
commentary on the Rk.
17. Cp. *śeś chandasi bahulam*—Pāṇini, VI. 1. 70.

18. “athavā katham-rasā ityetāvad ekam padam prathamā-bahuvacanāntam / yā ityetad api padāntaram dvitīyā-bahuvacanāntam / katham-rasāni kimpra-kāra-rasāni yāni tvam atarah (payāmsi) udakānīti śākhāntarāpekṣam etad Bhāṣyakārasya vyākhyānam draṣṭavyam”—*ibid.* It is strange that Durga has no comment on this divergence of Yāska from Śākalya's *Padapāṭha*, though in explaining *katham-rasāni* he takes it as a compounded form.
19. Cp. ‘ātharvaṇe rodasītyapragrhyam padam / tadapekṣya ekavacanena Bhāṣyakāro nirāha—“rudrasya patnī”—it—*ibid.*
20. rodasīti rudrasya patnīvacano vyākhyātaḥ / tat kila nopapadyate yato'ntodātto rodasīśabdo rudrapatnīvacano dr̥ṣṭaḥ / ‘viṣitastukā rodasī’ (RV. VI. 50.5)—ityādaḥ antodāttasya darśanāt / ādyudāttas tu—‘atapymāne avasāvanti anu śyāma rodasī devaput্রে’ (RV. I.185.4)—ityādaḥ sarvatra dyāvāpṛthivīvacanaḥ / tathā ca *padakāreṇa* divavacanāntatvam pradarśitam iti / ...*Bhāṣyakāras* tu devapatnīprakaraṇānuvidhānena *padakāram anavekṣya* rodasī-śabdān rudrapatnī-vacanam udājahāreti—*Op.cit.* Śaunaka in his *Bṛhaddevatā* 11.143 refers to the Atharvaveda tradition where *rodasī* is treated as a singular form meaning *rudrapatnī* : Compare : *rodasī devapatnīnām atharvāṅgirase yathā.*
21. Cp. ‘kanyayor adhiṣṭhānapravacanāni saptamyā ekavacanānīti Śākapūniḥ / ...nave navajāte arbhake avṛddhe te yathā tadadhiṣṭhāneṣu śobhete evam babhrū yāmeṣu śobhete / babhrvor āsvayoh samstavaḥ’—*Nir.* IV. 15. ‘evam etāni kanyayor adhiṣṭhānapravacanāni saptamībahuvacanasya

sthāne ekavacanānīti Śākapūnir manyate / Yāskastu kanīnakeva iti kanyayor dṛṣṭāntatvena upanyāsāt arthasāmarthayāt nave arbhake ityete dve kanyayor viśeṣane / saptamyekavacane prathamādvivacanānte iti manyate'—Skandasvāmin. Śaunaka in his *Bṛhaddevatā* endorses the view of Śākapūni, which is the view of Śākalya also, though he does not refer to Yāska's opinion. Compare : Kanīnakā sūktāśeṣo haryoḥ stutir ihocyate / catvāryataś ca vijñeyānyapragṛhyāṇi vidradhe—*Op.cit.*, IV. 144. Professor Macdonell too in his notes on this verse makes no comment as to the opposite view held by Yāska.

22. Śaunaka, too, notices this twofold explanation of the term *mandū*. Compare : mandū iti pragṛhṇanti yeṣāṃ eva dvidevataḥ / ekadevatyam āśrāvyo vijñāyādhyayanāt padam / -*Op.cit.*, II. 142.

### III. YĀSKA—THE AUTHOR OF THE NIGHAṆṬU ?

We must now turn to another important topic concerning the authorship of the extant *Nighaṇṭu*. The *Nighaṇṭu* as it is now published consists of five chapters, the first three of which are called the *Naighaṇṭuka* section ; the fourth chapter is known as the *Naigama-kāṇḍa* or *Aikapadika-kāṇḍa*, and the last chapter passes under the designation *Daivata-kāṇḍa*. Professor H. Sköld in his treatise has tried to establish that the term *nighaṇṭu* at first applied to the first three chapters of the present compilation as it is evident from the sectional title *Naighaṇṭuka-kāṇḍa*, but later on it was extended also to the last two sections—viz. *Naigama* and *Daivata-kāṇḍas*, by a fallacy commonly known as *pars pro toto*. As he observes : ‘How can the first *Kāṇḍa* of our *Nighaṇṭu* have given its name to the whole work ?....I think by a sort of *pars pro toto*. There are reasons for believing that the *Nighāṇṭuka-kāṇḍa* is the earliest part of the *Nighaṇṭu*. This, together with its being placed at the head of the work, leads to a later change of name. An *atha nighaṇṭavaḥ* at the beginning of the MSS. of the *Nighaṇṭu* may have been taken

to refer to the whole work, while the colophons at the end of the *kāṇḍas* preserved their old names. The fact, that in our days, not only the first *kāṇḍa*, but also the whole vocabulary bears the name of *Nighaṇṭu* can hardly be accounted for in any other way.<sup>1</sup>

Yāska at the very beginning of the *Nirukta* states: "The list of words is finished. It is now to be explained. This list of words is called *Nighaṇṭu*."<sup>2</sup> On this Durga observes that the present collection of words had been compiled by various seers who culled from the Vedas obscure words with the purpose of grouping them together under definite sections.<sup>3</sup> Durga also states that the term *Nighaṇṭu* is a conventional name, and it applies equally to those words which have not been compiled at all, to compilations other than the present one, as also to our list on which Yāska had based his *Nirukta*. Thus from Durga's observation it would not be wrong to deduce that there were other *Nighaṇṭus* also, in which occurred vocables that were not to be met with in our text.<sup>4</sup> This deduction is also confirmed by another observation of Durga where it is plainly stated that Yāska in his *Nirukta* explains not only those words which have been read in the extant *Nighaṇṭu* but also words which occurred in other *Nighaṇṭu*-texts as well. It might however be

legitimately objected : Why all those words have not been incorporated in the present text of the *Nighaṇṭu* ? To this Durga answers by remarking that it would be a hopeless task to make a complete list of all possible vocables. The present *Nighaṇṭu* and the commentary thereon—i.e. the *Nirukta*, are merely intended to give an idea, howsoever insufficient, as to the methods and principles of etymology and Vedic exegesis, so that the students might be enabled to comprehend by themselves in the light of the teachings of the *Nirukta* the meaning of obscure Vedic passages.<sup>5</sup> It is evident from the observations of Durga, cited above, that the *Nighaṇṭu*, on which Yāska commented, was existent long before the latter wrote his commentary thereon. Elsewhere in *Nirukta* IV. 18, where Yāska explains the two words *dāvane* and *akūpārasya* read in *Nighaṇṭu* (IV.1.32-33), Durga states explicitly that Yāska is quite a different person from the author of the *Nighaṇṭu*, since whereas in the *Nighaṇṭu* the above two words are read in the order shown above Yāska in his commentary explains them according to the sequence in which they occur in the verse of the *Rgveda*. Had Yāska been numerically identical with the author of the *Nighaṇṭu*, Durga observes, it would be difficult to account for as to why in the *Nighaṇṭu* he should be

changing the sequence of these two words as observed in the *mantra* without any reason whatsoever.<sup>6</sup> A similar instance, where Yāska does not observe the sequence of the *Nighaṇṭu*, is to be found in Nir. V. 15—where the two words *vājapastyam* and *vājagandhyam* are explained by Yāska.<sup>7</sup> These considerations have led many scholars to hold that the authorship of the *Nighaṇṭu* has to be attributed to Yāska's predecessors. Professor R. D. Karmarkar, however, would go further and would not even concede that the *Nighaṇṭu* itself is the product of a single author. There are in the *Nighaṇṭu* various repetitions—viz., a word which occurs in the *Naighaṇṭuka-kāṇḍa* occurs in the *Naigama-kāṇḍa* as well, a word occurs in its derivative form even though its root is enumerated in the list, there being no semantic change noticeable. We might quote Professor Karmarkar's own words to make our point clear : "Nor does the *Nighaṇṭu* seem to be the work of only one author. Thus for instance, the author of the second section of the *Fourth Adhyāya* of the *Nighaṇṭu* is clearly different from the author of the first three *Adhyāyas*, as shown from the fact that the second section of the fourth *Adhyāya* gives certain words, the meanings of which have already been given in the first three *Adhyāyas*. Thus *andhaḥ* IV.2.6, *varāhaḥ* IV.

2.21, *svasarāṇi* IV.2.22, *śaryah* IV.2.23, *sinam* IV.2.28, *vayunam* IV.2.48, are already explained in II.7.1, I.10.13, I.9.5, II.5.5, II.7.8, III.9.10 respectively. It is clear therefore that the author of the second section of the fourth Adhyāya was not aware of the first three Adhyāyas." Another reason for holding that the *Nighaṇṭu* is not the unified work of a single work is that there is a lack of homogeneity in the method of citation of words. As the same scholar has shown : "In the fourth Adhyāya of the *Nighaṇṭu*, there are eight pairs of consecutive words occurring in some Ṛgvedic passages, out of which (1) two occur in IV.1—*dāvane akūparasya*, IV.1.32, 33 ; and *vidradhe drupade*—IV.1.18, 89 ; (2) two occur in IV.2—*bāhiṣṭhaḥ dūtaḥ*, IV. 2.2, 3 ; and *kūṭasya carṣaṇiḥ*, IV.2.70-71 ; and (3) four occur in IV. 3 *anavāyaṃ kimīdine*, IV.3.43-44 ; *śruṣṭī purandhiḥ*, IV.3.50-51 ; *canaḥ pacatā* IV.3.64-65 ; *sadānve śirimbiṭhaḥ*, IV.3.119-120 ; In the case of the first section, the exact words occurring in the passage are taken, though the order is changed in the case of *dāvane akūpārasya*. In the case of the second section *bāhiṣṭho dūto* in the passage has been reduced to its original *bāhiṣṭhaḥ* and *dūtaḥ*. But in the case of the third section, while *anavāyaṃ kimīdine* and *canaḥ pacatā* are taken unchanged, *śruṣṭī purandhiḥ* and *sadānve śirimbiṭhaḥ* are substi-

tuted for *purandhim* and *śirimbiṭhasya* of the original passage. If one can keep in tact *dāvane akūpārasya* in IV.1, one fails to understand why *śirimbiṭhasya* should lose its genitive or *purandhim* its accusative. It is clear therefore that the third section must not have been produced by the author of the first section of the fourth Adhyāya."

Durga too was aware of this repetition in the *Nighaṇṭu* and in some cases tried to justify the recurrence of certain vocables with somewhat strained arguments. For example, in commenting on Nir. V.1 in which *andhaḥ* (*Ngh.* II.7) is explained, Durga remarks: "Though this word is read as a synonym of *anna* in *Nighaṇṭu* II.7, still it is read here (*Ngh.* IV.2.6) on account of the variety of meanings it can yield."<sup>8</sup> A similar observation is made by him under Nir. V.5.<sup>9</sup>

Professor Bhagavaddatta however has tried to establish, contrary to the opinion of Durga, that the authors of the *Nighaṇṭu* and the *Nirukta* are numerically identical.<sup>10</sup> In support of his theory, he cites the views of Madhusūdana Sarasvatī—the great Vedāntic teacher<sup>11</sup>, and Dayānanda Sarasvatī, who held both the works viz. the *Nighaṇṭu* and the *Nirukta*, to be the handiwork of the self-same Yāska. Professor Bhagavaddatta states that the basis of Durga's

theory concerning the difference in authorship of these two works is feeble. Durga's contention might have some force had both the words—*dāvane* and *akūpārasya* occurred in the Ṛk-verse cited by Yāska alone and nowhere else. But this is not the case. It is true that *akūpkrasya* is met with only once in the RV.—viz. in the verse cited in the *Nirukta*, but the other word is very frequent. So there can be no point in the argument that when Yāska read the two words in the *Nirukta*, he had the Ṛk-verse V.39.2 in view. Yāska could have as well cited any of the numerous verses in which the word *dāvane* is found to occur. But he has cited only the above verse in view of the fact that this single verse would simultaneously serve as an illustration of the use of both the words. Thus the change in the order cannot point to the numerical difference of the authors, as Durga would have it.<sup>12</sup>

Durga, it seems, was led to uphold this mistaken view on the basis of a statement of Yāska himself in Nir. I.20, as the same Professor endeavours to show. The statement runs as ;

“*Upadeśāya glāyanto'vare bilmagrahaṇāya imaṃ granthaṃ samāmnāsiṣur vedam ca vedāṅgāni ca.*”

Durga held “this work” (*imaṃ granthaṃ*) to refer to the the extant *Nighaṇṭu*<sup>13</sup>, and this statement of Yāska, which *prima facie* alludes to the seers of

old as the compilers of the text of the *Nighaṇṭu*, moulded Durga's view and was at the root of his confusion. But Yāska, by the expression *imaṃ grantham*, only meant "works of this genre", referring in general to the *Nighaṇṭu* works that preceded him. That there were a good many *Nighaṇṭu* works besides the present one has become plain from Durga's own observations already cited in the notes., and it would be made more clear when we come to consider the evidences embedded in the text of the *Nirukta* itself, which leave no doubt as to the conjecture that Yāska's *Nighaṇṭu* was compiled after the model of other *Nighaṇṭu* works. Besides, Yāska's own statement sets at rest all speculation regarding the authorship of the *Nighaṇṭu*. In Nir. VII.13, Yāska states :

"*athāto'bhidhanaiḥ saṃyujya haviś codayati—*  
*indrāya vṛtraghne | indrāya vṛtrature | indrāyāṃhomuce*  
*iti | tānyapyeke samāmananti | bhūyāṃsi tu samāmnā-*  
*nāt | yat tu saṃvijñānabhūtaṃ syāt prādhānyastuti*  
*tat samāmane | athota karmabhir ṛṣir devatāḥ stauti—*  
*vṛtrahā, purandaraḥ—iti | tānyapyeke samāmananti |*  
*bhūyāṃsi tu sāmāmnānāt."*<sup>14</sup>

Thus, in this passage, it is explicitly stated that some *Niruktas* read in the *Daivata-kāṇḍa*, besides the conventional names of the gods, also epithets that are usually applied to them. For example, besides *Indra*, which is the

most widely known appellation of the chief deity of the atmospheric region, they compiled also such terms as *vr̥trahā*, *purandaraḥ* etc., which are epithets of Indra. But such a procedure is not approved by Yāska. This would only swell the list. And so Yāska himself has included in the list of names of the deities such appellations alone as are conventional (*saṃvijñā-nabhūtam*)<sup>15</sup> and by which they are addressed when an oblation is offered to them. This confession on the part of Yāska should leave not even the slightest trace of doubt as to the authorship of the *Nighaṇṭu*.

We might now sum up the conclusions arrived at in course of our discussion regarding the character and authorship of the *Nighaṇṭu*. (i) Firstly, the *Nighaṇṭu*, which is the designation under which the present compilation passes, is only a misnomer. As Professor Sköld has shown, *Nighaṇṭu* is only the name of the *first kāṇḍa*, in which is read synonymous vocables,<sup>16</sup> but later on it was applied to the last two sections as well by the process known as *pars pro toto*. (ii) Secondly, when Yāska speaks—“*tam imaṃ samāmnāyaṃ nighaṇṭava ityācakṣate*”, “*tad aikapadikam ityācakṣate*”, or “*daivatam ityācakṣate*”, he thereby refers to the convention of the older teachers of the *Nairukta* school.<sup>17</sup> (iii) Thirdly, Yaska's own statement proves

that the *Nighaṇṭu* was his own compilation. (iv) Fourthly, there were other *Nighaṇṭu* works too that preceded him and quotations from which occur in Yāska's *Nirukta*. (v) Fifthly, the repetitions of certain vocables in the extant *Nighaṇṭu* cannot prove the thesis of multiple authorship as it is done with a definite object in view. (vi) And finally, every *Nighaṇṭu* work,—which is a generic appellation, previous to Yāska's own text, consisted of three *kāṇḍas* or sections—viz. *Naighaṇṭuka*, *Aikapadika* or *Naigama*, and *Daivata*, and Yāska was only following the traditional division instead of improvising new titles for his own work.

### Notes

1. *Op.cit.*, pp. 111-112.
2. "samāmnāyaḥ samāmnātaḥ / sa vyākhyātavyaḥ / tam imaṃ samāmnāyaṃ nighaṇṭava ityācakṣate"—*Op.cit.*, I. 1.
3. "gavādir devapatnyantaḥ śabdasamudāyaḥ samāmnāya ucyate / sam-ānpūrvasya mnāter abhyāsārthasya karmaṇi kārake samāmnāyaḥ / samabhyasyate maryādayā'yam iti samāmnāyaḥ / sa ca ṛṣibhir mantrārtha-parijñānāya udāharaṇabhūtaḥ pañcādhyāyī-śāstra-saṃgraha-bhāvena ekasminnāmnāye granthīkṛta ityarthah"—*Ibid.*

4. “*taṃ ca yo'samāmnātaḥ chandasyevāvasthitaḥ gavādir, anyair vā niruktaiḥ samāmnātaḥ tam imaṃ nighaṇṭava ityācakṣate anye'pi ācāryāḥ iti vākya-śeṣaḥ / nirūḍhā hīyaṃ tasmin śabdasaṃudāye saṃjñā*” —*Op.cit.*
5. Cp. Durga on *Nir.* I. 1. : *sa vyākhyātavyaḥ / sa ca yo'samāmnātaḥ chandasyeva avasthitaḥ gavādir anyair vā niruktair yaḥ samāmnātaḥ ayaṃ ca etasmin nirukte—sa eṣa ubhayalakṣaṇo'pi vyākhyātavyaḥ / āha- katham etad gamyate asaṃmnāta-vyākhyānam apyatrābhimatam iti, samāmnānārhanām vā kimartham asaṃmnānam ? ucyate—nirvacanalakṣaṇopadeśāt nirvacanaprasaktānāṃ ca mṛga-karṇa-dakṣiṇā-lakṣmī-nighaṇṭu-bhadrā-dhaḥ śabdaprabhṛtinām evamādyānāṃ nirvacanopadeśāḥ jñāyate asaṃmnātavyākhyānam apyatrābhimatam iti / yat punar etad uktam samāmnānārhanām vā kimartham asaṃmnānam iti—atra brūmaḥ / nahi samāmnānārhanām anto'sti / teṣāṃ sarveṣāṃ samāmnāne śāstrānta eva na syāt / ataś ca adhyayana-śravaṇa-jñāna-śaktihānadoṣaḥ prasajyeta / śakyas ca etāvallakṣaṇodāharaṇabhūta-nighaṇṭusaṃudāyena adhīta vedena medhāvinā tapasvinā lakṣaṇa-viniyoga-rṣi-cchando-daivata-nidānavidā abhiyuktena āgamavatā mantrārtho'bhyūhitum ityetāvān eva nighaṇṭuṣu śabdasaṃudāyaḥ samāmnātaḥ / tasmād upapannam—asaṃmnātavyākhyānam apyatrābhimatam iti / asaṃmnānam ca sarveṣāṃ śāstrātīgauravabhayāt /*—p. 30. (*Bombay Sanskrit Series Edition*).
6. etasmin mantre *akūpārasya dāvane* ityayam anayoḥ padayor anukramaḥ / *samāmnāye* punaḥ ‘*dāvane, akūpārasya*’—iti mantrapāṭhavyatikramaṇa anukra-

maḥ / tena jñāyate anyair evāyam ṛṣibhiḥ samāmnāyaḥ samāmnātaḥ, anya eva cāyaṁ Bhāṣyakāraḥ-iti / eko hi samāmnāyaṁ Bhāṣyaṁ ca kurvan prayojanasya abhāvāt ekamantragatayoḥ pāṭhānukramam nābhañkṣyat / avivakṣitārthāś ca etc mantre nigamāḥ / teṣu sampattyā kākātālianyāyena kasmiñścid ekasminneva nigame dve pade āgacchataḥ te yathopagata eva Bhāṣyakāro vyācaṣṭe -ity-adoṣaḥ—*Op. cit.*, p. 402.

7. Comp. Durga : “vājagandhyam ityetadapi padam ekasminneva nigame niruktam / kevalam samāmnāyānukramaviparyāsaḥ / vājapastyam, vājagandhyam-ityeṣa samāmnāyānukramāḥ / nigame punaḥ ‘aśyāma vājagandhyam, sanema vājapastyam’ iti—*Op.cit.* p.531.
8. evam atra dānasambandhāt andhaḥ-śabdo’nnārtha upapadyate / pāṭhitam api cānnanāmasu / anekārthatvāt tu sandihyate-ityeṣa nigama upāttaḥ—*Op. cit.*, p.457.
9. vyabhicāritvād adhidhānānam dhanva, sinam ityādīni sve sve’abhidhānavarge pāṭhitānyapi santi naighaṇṭuke prakaraṇe samāmnātāni etasmin aikapadike prakaraṇe anavagatasamskārābhiprāyeṇa kāñicit anekārthābhiprāyeṇa—*Op.cit.*, p.490.
10. Note on the contrary Dr. Siddheswar Varma’s view, that the seer Kaśyapa was the author of the *Nighaṇṭu* work on which Yāska wrote his *Bhāṣya* styled *Nirukta*. He has cited the following verses from the *Mahābhārata* : *Mokṣadharmaparvan* in support of his thesis :

“vṛṣo hi bhagavān dharmāḥ khyāto lokeṣu bhārata / nighaṇṭukapadākhyāne viddhi mām vṛṣam uttamam / kapir varāhaḥ śreṣṭhaś ca

dharmaś ca vṛṣa ucyate/tasmād vṛṣākapiṃ prāha  
kaśyapo mām prajāpatiḥ //” Yāska too is  
mentioned in the same place as the author of  
the *Nirukta* : “Yāsko mām ṛṣir avyagro  
naikayajñeṣu gītavān / śipiviṣṭa iti hyasmāt  
guhyanāmadharo hyaham // stutvā mām  
śipiviṣṭeti Yāska ṛṣir udāradhīḥ / matprasādād  
adho naṣṭaṃ niruktam adhijagmivān //”

—*Śāntiparvan*. Chap. 342. vv.72-73.

11. evaṃ nighaṇṭvādayo’pi vaidika-dravya-devatāmaka-  
padārtha-paryāyaśabdātmakā niruktāntarbhūtā  
eva / tatrāpi nighaṇṭusaṃjñakāḥ pañcādhyāyātmako  
grantho bhagavatā Yāskenaiva kṛtaḥ / —Madhu-  
sūdana Sarasvatī’s gloss on the *Mahimnastotra*,  
verse 7. Madhusūdana’s view is also corroborated  
by the statement of Veṅkaṭamādhava, a commenta-  
tor of the Ṛk-Samhita, who in his gloss on *RV*.  
VII.87.4 observes : tatra ekaviṃśatir nāmāni kaścit  
gaur bibhartīti pṛthivīm āha / tasya hi Yāska-  
paṭhitāni ekaviṃśatir nāmāni /
12. It is to be noted in this connection that Kautsavya  
in his *Niruktanighaṇṭu* (*Atharva-Parīṣṭiṣa*) reads  
*akūpārasya* alone and independently of *dāvane* which  
is not found there.
13. imaṃ grantham—gavādi-devapatnyantaṃ samāmnā-  
tavantaḥ—*loc. cit.*
14. “Moreover, one offers oblation to the gods, having  
announced (lit. joined together) them with their  
characteristic appellations, as to Indra, the  
destroyer of Vṛtra, (to Indra, who excels Vṛtra),  
to Indra, the deliverer from distress, and so on.  
Some make a list of these also, but they are too  
numerous to be collected together in a list. I

enlist that appellation only which has become conventional epithet and with reference to which chief praise is addressed to the deity. Moreover, a seer praises deities with regard to their activities, as (Indra), the Vṛtra-slayer, or the city-destroyer, and so on. Some make a list of these also, but they are too numerous to be collected together in a list.”—Dr. Laksman Sarup’s *Translation*.

15. For a detailed discussion of the exact meaning of the terms *saṃvijñāta* and *saṃvijñānabhūta* one should refer to the late Professor Gune’s article in the *Indian Antiquary*, Vol. XLV., p.158, where he explains at great length the passage : “tad yatra svarasaṃskārau samarthau prādeśikena vikāreṇa anvitau syātām saṃvijñātāni tāni—yathā gaur aśvaḥ puruṣo hastitī”—*Nir.* 1.12. We should note that the term *viññāna* without the prefix *saṃ* is met with thrice in Kātyāyana’s *Vārttikas* under Pāṇini’s *Sūtras* V.1.59, V.2.59, and VII.1.2 respectively compounded with *prātipadika*, and has the same sense as *saṃvijñāna*—viz. a conventional name. Compare : “anārambho vā prātipadikaviññānāt yathā sahasrādiṣu”—*Vārttika* under V.1.59, Note also the gloss of Patañjali thereon : “anārambho vā punar viṃśatyādīnām nyāyyaḥ / katham sidhyati ? prātipadikaviññānāt / katham prātipadikaviññānam ? viṃśatyādayo’vyutpannāni prātipadikāni / yathā sahasrādiṣu / tad yathā sahasrādiṣu / na cānugamaḥ kriyate, bhavati cābhidhānam”.
16. According to Sāyaṇa the term *Nighaṇṭu* refers to a collection of synonymous vocables, while Hemacandra explains *Nighaṇṭu* simply as ‘a collection of vocables’ (not necessarily synonymous). Comp :

ekārthavācinām paryāyaśabdānām saṃgho yatra prāyeṇa upadiśyate, tatra nighaṇṭuśabdaḥ prasiddhaḥ / tādr̥ṣeṣu Amarasimha-Vaijayanti-Halāyudhādiṣu daśanighaṇṭava iti vyavahārāt—Sāyaṇa's *Introduction to the R̥gveda*. For a note on the term *nighaṇṭu* and its significance refer to Dr. Siddheswar Varma's article in *Proceedings of the All-India Oriental Conference*, Poona, 1919, Vol. II, pp. 69-70.

17. (a) tad aikapadikam ityanena nāmunā anye'pi ācāryāḥ ācakṣate / nirūḍhā hīyam asmin prakaraṇe saṃjñā-ityabhiprāyaḥ—Durga on *Nir.* IV.1. (b) yāni nāmāni prādhānyastutīnām agnyā-dīnām devapatnyantānām tad daivatam prakaraṇam ityevam ācāryāḥ ācakṣate / nirūḍhā hīyam etasmin prakaraṇe saṃjñā ityabhiprāyaḥ—Durga on *Nir.* VII.1.

IV. EVIDENCES OF LOST NIGHAṆṬUS IN  
YĀSKA'S NIRUKTA & OTHER VEDIC  
EXEGETICAL WORKS

We have already stated in the preceding section that there were other *Nirukta* works besides the present *Nirukta* by Yāska and that every *Nirukta* author had an independent *Nighaṇṭu* text prefixed to his work which was based on the former. In compiling the vocables of the *Nighaṇṭu*, the authors were guided by their own discretion, and as such the number of vocables embodied in the different *Nighaṇṭus* varied as a matter of course. Yāska in his *Nirukta* cites a good many vocables that are not embodied in the *Nighaṇṭu* that constitutes the basis of his *Bhāṣya*. That these vocables are taken from the lost *Nighaṇṭus* is testified by the manner of citing them. Whenever Yāska cites a *Nighaṇṭu* word in his commentary he tags on to it terms like *-nāman* or *-karman* if the word be a substantive or a verbal form respectively. The following instances would make our point clear :—

- (i) *vavrir iti rūpanāma* (*Nir.* II. 9)—*vavri* occurs in *Ngh.* III. 7.
- (ii) *apna iti rūpanāma* (*Nir.* III. 7)—*vide Ngh.* III. 7.

- (iii) *bṛbūkam ityudakanāma*—(*Nir* II. 22)—*vide* *Ngh.* I. 22.
- (iv) *mañhater dānakarmaṇaḥ* (*Nir.* I. 7)—*vide* *Ngh.* III. 20.
- (v) *dāsater. .dānakarmaṇaḥ* (*Nir* I. 7)—*vide* *Ngh.* III. 20.

But the following vocables which Yāska records in just the same way are not met with in the extant *Nighaṇṭu* :—

- (i) *matsara iti lobhanāma*—*Nir.* II. 5.
- (ii) *vir iti śakunināma*—*Nir.* II. 6.
- (iii) *prathama iti mukhyānāma*—*Nir.* II. 22.
- (iv) *suḥ iti prāṇanāma*—*Nir.* III. 8.
- (v) *svasti iti avināśanāma*—*Nir.* III. 21.
- (vi) *rapo riṣṭam iti pāpanāmanī*—*Nir.* IV. 21.
- (vii) *śvātram iti kṣipranāma*—*Nir.* V. 3.
- (viii) *śamba iti vajranāma*—*Nir.* V. 24.
- (ix) *tura iti yamanāma*—*Nir.* XII. 14.
- (x) *dakṣateḥ samardhayatikarmaṇaḥ*—*Nir.* I. 7.
- (xi) *dakṣater utsāhakarmaṇaḥ*—*Nir.* I. 7.
- (xii) *hrādateḥ śabdakarmaṇaḥ*—*Nir.* I. 9.
- (xiii) *hlādateḥ śītībhāvakarmaṇaḥ*—*Nir.* I. 9.
- (xiv) *dadāter dhārayatikarmaṇaḥ*—*Nir.* II. 2.
- (xv) *kṣiyater nivāsakarmaṇaḥ*—*Nir.* II. 6.
- (xvi) *bravīteḥ śabdakarmaṇaḥ*—*Nir.* II. 22.

Not that Yāska's *Nirukta* alone points to the existence of lost *Nighaṇṭus*. Evidences from other sources too prove the same thesis. The following vocables are not to be found in the

extant *Nighaṇṭu* in the sense which has been allotted to them by Uvaṭa, the commentator of the Yajurveda :

- (i) *eha iti aparāadhanāma*—IV. 29.
- (ii) *repa iti pāpanāma*—V. 3.
- (iii) *srka iti āyudhanāma*—XVI. 61.
- (iv) *ghṛṇir iti dīptināma*—X. 10.

Similarly Bhaṭṭabhāskara in his *Bhāṣya* on the *Taittirīya-Saṃhitā* records new vocables that are not found in Yāska's *Nighaṇṭu*. Compare :—

- (i) *viva iti dhananāma*—Op. cit. Pt. II. pp. 69, 384.
- (ii) *om, svāhā, svadhā, baṣaṭ, nama iti pañca brhamaṇo nāmāni*.
- (iii) *matir iti stutināma*.
- (iv) *gartam iti ratnanāma*.
- (v) *lekatir darśanakarmā*.

If all the evidences strewn over the various Vedic works be collected together, we would be able to form an estimate as to the extent of the *Nighaṇṭu* literature that preceded Yāska and which formed the materials of Yāska's *Nighaṇṭu*, the only work of its kind now available to us.

## V. THE BASIS OF THE NIRUKTA

We might now advert to another important topic. We know that the study of the Vedas along with the six ancillary sciences—*viz.* Phonetics (*śikṣā*), Ritual Codes (*kalpa*), Grammar (*vyākaraṇa*), Etymology (*nirukta*), Metre (*chandas*), and Astronomy (*jyotiṣām ayanam*), is laid down as a compulsory duty of every twice-born in the Brāhmanic injunction : *Brāhmaṇena niṣkāraṇam ṣaḍaṅgo vedo'dhyeyo'dhyāpayitavya'sca*. Kumārila in his *Tantravārttika* under *Jaimini-Sūtra* 1.3.24 : *prayogotpattyāśāstratvāt śabdeṣu na vyavasthā syāt* has a long discourse on the purport of the term *ṣaḍaṅga* as qualifying *veda* in the above quoted injunction. In course of the discussion he has quoted the views of the opponents who try to show the non-validity of the injunction on the ground that it makes no sense. The *Nirukta* of Yāska, the *Aṣṭādhyāyī* of Pāṇini,—to name only the proto-types of two important ancillary sciences, are only the works of men who came at a much later period, while the Vedas are eternal. And it becomes *prima facie* implausible that the eternal and beginningless Veda should contain within its body reference to the auxiliary branches which are the handiworks of men and as such have a definite beginning. So the six

*aṅgas* referred to in the injunction do not concern any extraneous treatises not organically related to the Vedas—*viz.* man-made treatises. The Veda itself contains within its lore the germs of the above sciences and it is to them only that the injunction refers.<sup>1</sup> It is only too often that instances of etymologizing are met with in the *Brāhmaṇa* texts.

From this dissertation it is evident that there was a school of opinion which regarded the *Brāhmaṇa* literature as the source of the science of etymology or *Nirukta* and for the matter of that of all other sciences. The individual treatises, as of Yāska, are only based on the *Brāhmaṇas*. There is no denying the fact that the method of etymologizing as followed in the *Nirukta* was largely inspired by the derivations in the *Brāhmaṇa* works, and if we can pool all the etymological evidences scattered over in the extant *Brāhmaṇa* works, notwithstanding the enormous loss of *Brāhmaṇa* literature, we would be able to grasp the extent in which pre-Yāska Etymologists (*Nairuktas*) like Śākapūṇi, Aupama-nyava etc., and even Yāska himself, were indebted to these works.<sup>2</sup> Yāska in his *Nirukta* frequently cites *Brāhmaṇa* passages in support of his etymologies and indicates their sources by stating *iti vijñāyate* or *iti hi Brāhmaṇam*. Professor Gune in his article *Brāhmaṇa-quotations in Nirukta*

published in the *Bhandarkar Commemoration Volume* (pp. 43-45) had traced a good many citations in the *Nirukta* to their respective sources.

Under *Nir.* 1.14 the contention is raised against the method of etymologizing as adopted by Śākaṭāyana, the reputed grammarian who split up a single word into its constituent syllables and derived each of them from different roots.<sup>3</sup> This, the opponents argue, is fantastic and proceeding too far. In justifying Śākaṭāyana's principle Durga cites a *Brāhmaṇa* passage, in which a word is derived from more than one root and as such lends support to the procedure followed by Śākaṭāyana. For example, in *Śatapatha Brāhmaṇa* XIV. 7.4.1 the trisyllabic word *hṛdaya* is derived from three different roots—viz. *hṛ* from the root  $\sqrt{hṛ}$ , *da* from  $\sqrt{dā}$  and *ya* from  $\sqrt{i}$ . So Śākaṭāyana cannot be blamed when he is following the *Brāhmaṇas* that constitute the greatest authority in such matters.

### Notes

1. Compare : vede vyākaraṇādīni santye vābhyantarāṇi ṣaṭ / bhaved vā tadabhiprāyā ṣaṅgādhyayana-smṛtiḥ / —“tad dadhno dadhitvam”—ityevamādīni hi vaidikārthavādāntargatānyeva hi nirukta-vyākaraṇādīni / taiḥ saha vidhāyako vedo' vagantavyaḥ—iti smṛtyartha bhavet / —*Op.cit.* Vol.I. p.265. (*Ānandāśram Sanskrit Series Edition*).

2. The present writer is engaged in collecting the instances of etymology as found in *Brāhmaṇa* Literature.
3. athāpi padebhyaḥ padetarārdhān sañcaskāra—*Nir.* II.
4. api ca brāhmaṇenāpi anekadhātujānyeva kṛtvā nirucyante tatra mantrābhidhānāni, yatparijñāne ca phalam upapadyate / āha—“tad etat tryakṣaram hṛdayam iti / hṛ ityekam akṣaram / abhiharantyasmai svās ca anye ca ya evaṃ veda / da ityekam akṣaram / dadātyasmai svās ca anye ca ya evaṃ veda / yam ityekam akṣaram / eti svargaṃ lokaṃ ya evaṃ veda” iti / evaṃ harater dadāter eter hṛdayaśabdas tadarthaphalopadarśanārthaṃ brāhmaṇenaivaṃ niruktaḥ / *tacca naḥ paraṃ pramāṇam* / tasmāt Śākaṭāyanas tadanudṛśya samyageva kṛtavān yad anekair dhātubhir ekam abhidhānaṃ niruktavān iti—*Op.cit.*, p.114.

## VI. THE NIRUKTA—ITS RECENSIONS.

Professor Laksman Sarup, in the introduction to his edition of the *Nirukta*, has made it sufficiently clear that the *Nirukta* text has undergone much interpolation and that two distinct recensions are discernible amidst the extant texts of the *Nirukta*—the one longer and the other shorter, the latter being the basis of Durgā's commentary. These two distinct versions can be traced even to Śaunaka's *Bṛhaddevatā*. As Professor Sköld states : "Two of the passages quoted (viz. of the *Nirukta*) deserve to be specially mentioned, viz. N. 6, 5—BD. 6, 183 ; N. 7, 10—BD. 2, 4—5. In the former case the *Bṛhaddevatā* follows the longer recension of the *Nirukta*, in the latter case the shorter one."<sup>1</sup> Apart from the question of relation between these two distinct recensions of the *Nirukta* text, there is still another important problem which deserves to be carefully investigated. It is whether the extant *Nirukta* is the genuine *Nirukta* of Yāska. The topic gathers importance in view of the fact that certain views which are attributed to Yāska by Śaunaka in his *Bṛhaddevatā* and in the anonymous *Vārarucaniruktasamuccaya*<sup>2</sup> cannot be traced in the extant *Nirukta*, and what more in some

places they are at variance with the opinions expressed in the extant *Nirukta*. Though Professor Sköld has already discussed the matter at some length, the materials of the *Vārarucaniruktasamuccaya* had been left unutilised by him inasmuch as this work was not published till then. So I think it would be no mere repetition if we deal with the topic afresh with all its bearing on the history of the *Nirukta* text. We have already referred to the criticism of Śaunaka directed against Yāska for his being not in conformity with the teachings of the author of the *Pada Text*. We would not, therefore, revert to that topic and would cite only those passages in the *Bṛhaddevatā* in which Yāska is referred to by name and discuss whether the opinion ascribed to him can really be traced in the extant *Nirukta*.

I. In *Bṛhaddevatā* I. 23ff. Śaunaka discusses the origin of names :—

*tat khalvāhuḥ katibhyas tu karmabhyo nāma  
jāyate | sattvānām vaidikānām vā yadvānyad iha  
kiṃcana | | navabhya iti Nairuktāḥ purāṇāḥ  
kovayaśca ye | Madhūkaś Śvetaketuś ca Gālavaś  
caiva manyate | | nivāsāt karmaṇo rūpāt maṅgalād  
vāca āśiṣaḥ | yadṛcchayopavasanāt tathāmuṣyāya-  
nācca yat | | caturbhya iti tatrāhur Yāska-  
Gārgya-Rathītārāḥ | āśiṣo'thārthavairūpyāt vācaḥ  
karmaṇa eva ca | |.*<sup>3</sup>

Thus Yāska, along with Gārgya and Rathītara (i.e. Śākapūṇi), holds that names originate in *four* distinct ways as against the *Nairuktas*, who recognise *nine* different ways of the origin of Vedic and secular names.<sup>4</sup> But in the present *Nirukta* there is no definite statement that can testify to this view of Yāska as referred to in the *Bṛhaddevatā*. We might, however, gather from the *Nirukta* that Yaska was inclined to hold that names usually originate from “action” (*karman*), the last of the four sources of the origin of names attributed in the *Bṛhaddevatā* verse to Yāska, Gārgya and Śākapūṇi. For example, in *Nir.* I.13. we meet with the form *kārmanāmika* derived from *karmanāma* meaning “a name arising out of action”. The *Nirukta* passage referred to above reads as follows :—

“*athāpi ya eṣāṃ nyāyavān kārmanāmikaḥ saṃskāraḥ, yathā cāpi pratītārthāni syuḥ, tathā anvācakṣīran | puruṣaṃ puriṣaya ityācakṣīran, aṣṭé'tyaśvam, tardanam iti tṛṇam |.*”

Again, in *Nir.* V. 22 we meet with the expression *āśīrnāmakaḥ*, which testifies to the view that Yāska also held that *āśīḥ* or “prayer” is one of the factors that give rise to various appellations—a view, which, as we have seen, is attributed in the *Bṛhaddevatā* passage already cited to Yāska, Gārgya and Śākapūṇi. Yāska here shows the etymology of the word *kitava* (*gambler*) :—

“*kitavaḥ kiṃ tavāstīti śabdānukṛtiḥ | kṛtavān vā āśīrṇāmakāḥ.*”

Durga, commenting on this passage, states :—

“*athavā kṛtavān ayaṃ yathā syāt—ityevam asau āśāsyate suhṛdbhir anyaiḥ kitavaiḥ sa hi | tasmāt evam āśāsanāt āśīrṇimittanāmakāḥ kitava evāsau babhūva.*”

Thus, we find that of the four different sources of names, which Śaunaka refers to as being Yāska's view, we can with certainty trace only two in the extant *Nirukta*, the other two sources being not at all recorded in it.

II. In *Bṛhaddevatā* II. 136-37, Śaunaka states :

“*naḍīvat devatāvacca tatrācāryas tu Śaunakāḥ | naḍīvat nigamāḥ ṣaṭ te saptaṃ netyuvāca ha | | ambyekā ca dṛṣadvatyām citra icca sarasvatī | iyaṃ śuṣmebhir ityetam mene Yāskas tu saptaṃ | |*”

Yāska states in his *Nirukta* that Sarasvatī is invoked in the *Rgveda* both as a stream and as a deity, but he does not enumerate the hymns in which Sarasvatī appears as a river of that name.<sup>5</sup> Still it should be noted that the *Nirukta* cites the verse “*iyaṃ śuṣmebhir*” (*RV.* VI. 61.2) to illustrate that in the *RV.* Sarasvatī appears also as a river. From this it is difficult to infer whether Yāska viewed this verse as the seventh of that kind and regarded the other six verses

referred to in Śaunaka's work as being addressed to the river and not to the goddess. But from the trend of Śaunaka's assertion it seems plausible that Yāska did enumerate the hymns addressed to Sarasvatī—the river. If this hypothesis is accepted we must be led to the irresistible conclusion that Śaunaka was acquainted with some other version of the *Nirukta* text than what is presented before us, as it does not embody any such explicit enumeration.

III. In *Bṛhaddevatā* III. 100 Śaunaka refers to Yāska's view that *RV.* I. 28. 1-4 have Indra and Ulūka as their deities. Kāthakya, too, concurs with Yāska, while Bhāguri, contrary to the view of Yāska and Kāthakya, thinks Indra to be the principal deity of the above four verses. Compare :

“*parāś catasro yatreti Indrolūkhalalyoḥ stutiḥ |  
manyete Yāska-Kāthakyau Indrasyeti tu Bhāguriḥ |*”

But this view of Yāska is not traceable in the extant *Nirukta*, where however *RV.* I.28.5 is cited as a verse where Ulūkhala ('Mortar') is invoked as the principal deity.<sup>6</sup>

IV. We now come to *Bṛhaddevatā* IV. 4-5ab where again Yāska is mentioned by name :

“*athāgneḥ agim ityuttare yaṁ pañcaindraṇi pra  
tad aindavy-ṛgatra | yuvaṁ tam indrā-parvatau*

*saha-stutau tvindram mena iha Yāskah pradhānam || ṛkṣu stutaḥ parvatavaddhi vajro divat stutāv aindram āhuḥ pradhānam ||*"

Thus according to Yāska, as cited in the above *Bṛhaddevatā* extract, in *RV. I. 132.6* : *yuvam tam indrāparvatā paroyudhā | yo naḥ pṛtanyād apa taṃtamiddhatam | vajreṇa taṃtamiddhatam* |—though Indra and Parvata are together invoked<sup>7</sup> in the expression *Indrā-Parvatā* in the dual, still Indra is predominant. But, strangely, neither the above verse is referred to anywhere in the *Nirukta* nor is there any reference as to the deity invoked therein.

V. The next instance where Yāska's name occurs is to be found in *Bṛhaddevatā*, V. 8 :

*"vāyuḥ śunaḥ sūrya evātra sīraḥ śunāsīrau vāyu-sūryau vadanti | śunāsīram Yāska indram tu mene sūryendrau tu manyate Śākapūṇiḥ |"*

Here Śaunaka cites the views of different teachers on the meaning of the term *śunāsīrau*—the dual form. Some explain *śuna* as *vāyu* and *sīra* as *āditya*, so that the compound *śunāsīrau* refers to Sun and Wind. But, according to Yāska, if we accept the assertion of Śaunaka, *śunāsīra* (singular) means Indra alone, while Śākapūṇi explains *śuna* as *Sūrya* and *sīra* as *Indra*. In the *Nirukta* (IX. 40) the first interpretation is recorded<sup>8</sup>, but there is no trace of the explanation which in the *Bṛhaddevatā* extract is

distinctly ascribed to Yāska. Professor Sköld remarks : “Śākapūṇi (not mentioned by the *Nirukta* in this connection) holds the dual to mean *Sūrya* and *Indra*, a view unanimously professed by the Vedic commentators.” The latter part of his statement which has been shown by us in italics is not true, for the view recorded in the first half of the *Bṛhaddevatā* verse cited above, as also in the extant *Nirukta*, is held by other authors as well. The author of the *Kāśikā* on Pāṇini’s *Aṣṭādhyāyī* explains *śunāsīrau* as *śunaḥ vāyuh/sīra ādityaḥ*—a view which is identical with that recorded in the *Nirukta*.<sup>9</sup> It is interesting to note that the interpretation which is ascribed to Yāska in the *Bṛhaddevatā*, though it is not to be traced in the extant *Nirukta*, finds support in the statement of Āśvalāyana, who is quoted by Haradatta, the author of the *Padamañjarī*, a commentary on the *Kāśikā* of Vāmana-Jayāditya.<sup>10</sup>

VI. In *Bṛhaddevatā* V. 40 again Yāska is mentioned :—

“....*pra suṣṭutir iti tvṛci* (RV. V. 42. 14) /  
*Śaunakādibhir ācāryair devatā bahudheritā* /  
*iḍaṣpatim Śākapūṇiḥ parjanyaṅnī tu Gālavaḥ* ||  
*Yāskas tu pūṣaṇam mene stutam indram tu*  
*Śaunakaḥ | vaiśvānaram Bhāguris tu.... |*”

Here the author of the *Bṛhaddevatā* records the divergent views of Vedic teachers regarding the

deity invoked in *RV.* V. 42. 14. According to Yāska the verse is addressed to Pūṣan, but in the extant *Nirukta* the verse referred to is not noticed, so that we are not able to verify the statement of the *Bṛhaddevatā*.

VII. In *Bṛhaddevatā* VI. 87, we again come across Yāska's name without the view ascribed to him being traceable to the extant *Nirukta*. The verse concerned is :—

“*nīpātam āha devānāṃ dātā ma iti (RV. VIII. 65.10) Bhāguriḥ | ṛcam Yāskas tṛcam tvetam manyate vaiśvadevatam |*”

Yāska's *Nirukta* does not contain the triplet alluded to in the above verse.

VIII. Śaunaka in *Bṛhaddevatā* VI. 107 refers to the views of Yāska and Bhāguri according to whom the *RV.* hymn VIII. 91 embodies an ancient legend about Apālā, the female seer of the *RV.*, while in Śaunaka's opinion that hymn and the following two hymns (viz. *RV.* VIII. 92-23) as well glorify Indra. But it is strange that such a major point should not at all be touched upon in the *Nirukta*. It would be presuming too much if we hold that Śaunaka was misquoting. Most probably an earlier version of the *Nirukta*, to which Śaunaka had access, did contain some reference to the hymn in question. The verse referred to above runs as follows :

*“itihāsam idam sūktam āhatur Yāska-Bhāgurī |  
 kanyeti Śaunakas tvaindraṃ pāntam ityuttare  
 ca ye | |”*

It is interesting to note that Kātyāyana in his *Sarvānukramaṇī* records both these views without however alluding to the names of the respective teachers.

IX. Again, in *Bṛhaddevatā* VII. 38 Yāska is referred :—

*“sāvitram eke manyante maho agne stavam param |  
 ācāryaḥ Śaunako Yāsko Gālavaś cottarām ṛcam | |”*

In this verse Śaunaka states that according to Yāska and others Agni is invoked in *RV.* X.36.14. But this *RV.* verse is not cited in the *Nirukta*.

X. In *Bṛhaddevatā* VII.69 Śaunaka quotes the conflicting views of Vedic teachers regarding the meaning of the term *pañca-janāḥ* which is frequently met with in the *RV.* Yāska's view is also quoted, which tallies with the assertion in the *Nirukta*, the only point of discrepancy being that the view of Aupamanyava as recorded in the *Nirukta* is ascribed to Śākaṭāyana in Śaunaka's work.

XI. In *Bṛhaddevatā* VII.92-93, Śaunaka cites the opinion of Yāska who thinks that the deity invoked in the last foot of the couplet *RV.* X.59.5-6 (i.e. *RV.* X.59.6d) is Anumati, while others opine that in these two verses the

deity praised is Asunīti. Yāska does not comment on *RV.* X.59.6 though the preceding verse is explained by him in *Nir.* X.39 as one addressed to Asunīti.<sup>11</sup>

XII. Śaunaka states that Yāska held the *RV.* hymn X.95 beginning with *haye jāye* to be a dialogue between Purūravas and Ūrvaśī. But though Yāska quotes verses from this hymn in his *Nirukta*, he nowhere mentions his view as to the character of the hymn. Śaunaka's verses are :—

“*ōhvānaṃ prati cākhyānam itaretarāyor idam /  
saṃvādaṃ manyate Yāska itihāsaṃ tu Śaunakaḥ /  
haya iti.....*” —*Bṛhaddevatā*, VII.153-54.

Professor Macdonell notes in his comments on these verses : “This view cannot be gathered from *Nirukta* V.13 ; X.46-47 ; XI.36.”

XIII. In *Bṛhaddevatā* VIII.65 Śaunaka asserts that Yāska considers Indra and Agni to be addressed in the hymn X.161. But in the *Nirukta* the hymn is nowhere cited. Compare ;—

“*aindrāgnaṃ manyate Yāska eke līngoktadevatām*”  
—*BD.* VIII.65.

In the foregoing pages we have discussed the views which have been attributed to Yāska by Śaunaka, and have shown that the extant *Nirukta* does not contain any statements that might correspond to these views. As Professor

Sköld has summed up : "What is thus taught about Yāska in the *Bṛhaddevatā* ? In two cases (BD. I.126 and V.8) Yāska is opposed to the *Nirukta* or the *Nairuktāḥ*. In seven cases the doctrines attributed to Yāska are more or less traceable to the *Nirukta*, though three out of these cases are somewhat dubious (BD. II.111 sqq ; II.132 dubious ; II.74b sqq. ; III.112b B text ; IV.18 B text, dubious ; VII.7 ; VIII.11 dubious). In ten cases doctrines attributed to Yāska by the *Bṛhaddevatā* are not found in the *Nirukta* (BD. III.100 ; IV.4b ; V.40 ; VI.87a ; VI.107 ; VII.38 ; VII.68sqq ; VII.93 ; VII.153 ; VIII.65a)." <sup>12</sup>

We must now discuss the nature of quotations from the *Nirukta* contained in the *Vārarucaniruktasamuccaya*.

(i) The author commenting on RV. V.39.6 : "*mitrasya carṣaṇīdhṛtaḥ*"-iti remarks : "*mitro madhyamasthānadevatāsu paṭhitatvāt madhyamasthānatvena niruktaḥ | dyusthāno'pi mitro'sti | sa iha nirucyate.*" Dr. C. Kunhan Raja, the editor of the work, notes that nowhere in the *Nirukta* Mitra is stated to be a deity belonging to the highest region. But this statement seems to have been due to an oversight on his part. For, though Mitra has been read in the *Nighaṇṭu* (V.4) as an atmospheric deity and not as a celestial one, still in the *Nirukta* we have explicit

assertions of Yāska himself that Mitra might be invoked as a deity of the celestial region. As he states in *Nirukta* II.13 :—

“*evam anyāsām api devatānām ādityapравādāḥ  
stutayo bhavanti | tad yathaitam mitrasya  
varuṇasyā’ryamṇo dakṣasya bhagasyā’ṁśasya—iti |  
athāpi mitravaruṇayoḥ.*”

(ii) On the same verse the author states :—

“*prakaraṇasāmarthyāt iha tejomayaṁ maṇḍalam  
ucyate | tathā ca-prakaraṇaśa eva viniyoktavyā iti  
Bhāṣyakāravacanam.*”

Dr. C. Kunhan Raja comments on this statement : “Usually in the literature of Vedic interpretation, *Bhāṣya* means the work of Yāska beginning with *samāmnāyaḥ samamnātaḥ*. And *Bhāṣyakāra* is Yāska. But this passage is not found in the *Nirukta*.” Dr. Raja has here perpetuated the mistake committed by Dr L. Sarup, the editor of the *Nirukta* with Skanda-svāmin’s commentary. For, the statement underlined above occurs with slight variations in Skanda’s commentary on *Nirukta* VI.22 :

“*āśvamedhika iti prakaraṇam anusārayati (anus-mārayati ?) | prakaraṇam api arthābhivyaktaḥ alam ityabhiprāyaḥ | tathā ca śāstrāntare vakṣyati-‘prakara-ṇaśa eva mantrā nirvaktavyā’—iti.*”

Professor Sarup notes in a footnote that the quotation underlined is not met with in the *Nirukta* or elsewhere. As he observes :

“*anupalabdham idam.*” The learned Professor was probably misled by the erroneous reading *śāstrāntare*, which should be *śāstrānte*. Had he cared to verify the authenticity of the citation he would have certainly been able to trace it to *Nir.* XIII.12 where the statement occurs verbatim :—

“*na tu prthaktvena mantrā nirvaktavyāḥ / prakaraṇaśa eva tu nirvaktavyāḥ.*”

The citation of the author of the *Vārarucaniruktasamuccaya* has to be slightly emended so as to be in conformity with the actual statement of Yāska-viz. *tathā ca prakaraṇaśa eva nirvaktavyā iti Bhāṣyakāravacanam.*

(iii) On p.30 of the above work the author states :

“*kṛṣṇena iti daśatayīsu pāṭhaḥ / tathā sati kṛṣṇam kṛṣater nāśārthasya / tama-āder nāśayitā.*”

This derivation of *kṛṣṇa* is not met with in the *Nirukta*, where it is explained as—“*kṛṣṇam kṛṣyateḥ / nikṛṣṭo varṇaḥ.*” Most probably, the author is here quoting the view of some other *Niruktakāra*.

(iv) On p.32 again the author derives the term *ātman* :—“*atter dhātor ātma-śabdo niruktaḥ*”, “*ātman* has been derived from the root *√ad*.” But by whom? Not by Yāska. For in *Nir.* III.15, Yāska notes the possible etymologies of the word in the following extract : “*ātmā*

*atater vā, āpter vā, api vā āpta iva syat | yāvad-nyāptibhūtaḥ-iti.*" But the derivation recorded by the author of the above work is not to be found there. Here, too, another *Nirukta* text might have been the source of this derivation.<sup>13</sup>

(v) A very important case is to be found in another statement of the *Niruktasamuccaya* :—

*"sūnaraḥ...padakāreṇa etat padaṃ nāvagrhitam | tathāpi bhāṣyakāravacanāt padakāram anādṛtya etan niruktam."*

We fail to trace the word *sūnaraḥ* in the extant *Nirukta*, and yet Bhāṣyakara in the above extract certainly refers to Yāska as it has been exemplified in other cases. This points to the existence of a different version of Yāska's *Nirukta*.

(vi) On p.67 the author cites another statement of Yāska which too is not traceable to the extant *Nirukta* :—

*"udakam api hiraṇyam ucyate iti Bhāṣyakāra-vacanāt."*

These evidences bearing upon the text of the *Nirukta* can lead us to any of the following alternative conclusions which have been noted by Dr. Kunhan Raja : "It may be that there was a larger recension of the *Nirukta* of Yāska and these references may be from that recension. Or it may be that the references are to other *Niruktas* which were available to the author and

which are now lost to us. It may also be that the references are only to certain vedic commentaries and not to Niruktas. Whatever be the position, the sources of these statements are not traceable now."<sup>14</sup>

### Notes

1. *Op.cit.*, p.94.
2. Edited by Dr. C. Kunhan Raja.
3. "As to that, indeed, they say : 'from how many actions does a name arise, whether of Vedic beings or any other (name occurring) here ?' 'From nine', say the etymologists, and the ancient sages Madhūka, Śvetaketu, and Gālava think so too : (viz.) that which (comes) from abode, action, form, luck, speech, prayer, from accident, as well as addition and extraction. With regard to that (question,) Yāska, Gārgya, and Rathītara say, 'from four : prayer, from the diversity of objects, from speech, and from action' —Macdonell's *Translation*.
4. Is it possible, as appears *prima facie* from the above citations, that Yāska was not a Nairukta teacher ? Compare Sköld, *op. cit.*, on this question.
5. Compare : nadīvat devatāvacca asyā nigamā bhavanti—*Nirukta*.
6. See Professor Macdonell's note on this verse : "The *Sarvānukramaṇī* follows Bhāguri, as it makes no statement about these four stanzas (which means that Indra is the deity : *asya sūktasya anādeśa indro devatā*, Ṣaḍguruśiṣya.)"—*loc. cit.*

7. We should here note that Parvata is invoked along with Indra. Compare *Nirukta* VII. 10, where he is mentioned along with many other deities who share common offerings with Indra: “*athāsya samstavikā devā agniḥ, somo, varuṇaḥ, pūṣā, bṛhaspatir brahmaṇaspatiḥ, parvataḥ, kutso, viṣṇur vāyuh.*”
8. *śunāsīrau* / *śuno vāyuh* / *śu eti antarikṣe* / *sīra ādityaḥ saraṇāt*—*loc. cit.*
9. The dual form *śunāsīrau* occurs in Pāṇini's *Aṣṭādhyāyī* in the *sūtra*: “*dyāvāpṛthivī-śunāsīra-marutvad-agniśoma-vāstoṣpati-gṛhamedhāc cha*”—IV. 2.32.
10. *anye tu ekam eva śunāsīram indrasya guṇam manyante / yathā*'ha Āśvalāyanaḥ—“Indro vā śunāsira iti / mantralingam ca bhavati- 'Indram vayam śunāsīram asmin yajñe havāmahe'-iti”—Medical Hall Edn. Benares. 1898. Vol. II. p. 132.
11. It is to be noted that Kātyāyana in his *Sarvānu-kramaṇī* does not refer to the view ascribed to Yāska in the *Bṛhaddevatā*, though the other view is recorded by him in the statement: “*pra tārīti (RV. X. 59) daśarce catasro nirṛtyapanodanārthaṁ jepuś caturthyāṁ somaṁ ca stutavān mṛtyor apagamāya uttarābhyāṁ devīm asunītim...*”
12. *Op.cit.*, p. 102.
13. It is interesting to note that in Sureśvara's *Bṛhadāranyakabhāṣyavārttika*, *ātman* is derived among others from the root *√ad* also. Cp. “*yaccāpnoti yadādatte yaccātti viṣayān iha / yaścāsya santato bhāvas tena cātmeti gīyate.*”
14. *Op.cit.*, Introduction. pp. XXXII-XXXIII.

VII. *AUTHORS OF THE NAIRUKTA SCHOOL  
MENTIONED IN YĀSKA'S TEXT.*

We have at the very outset referred to the fact that Yāska's is not the only *Nirukta*. Nay, if Durga's assertion is to be believed, there were fourteen Nairukta texts<sup>1</sup> just as in the traditional view Grammatical Science has eight orthodox systems.<sup>2</sup> We should now, in this section, try to collect as much information about Yāska's predecessors as would be permitted by the evidence of the *Nirukta* and other allied works. The names are arranged in alphabetical order.

I. *ĀGRĀYAṆA*—He is quoted in the following cases :—

- (i) *karnaḥ kṛntateḥ | nikṛttadvāro bhavati |  
ṛcchater ity-Āgrāyaṇaḥ ṛcchantīva khe udagan-  
tām iti ha vijñāyate—Nir. 1.9.*
- (ii) *nīsatyau satyasya praṇetārau ity-Āgrāyaṇaḥ  
—Nir. VI., 13.*
- (iii) *indra idam karaṇāt ity-Āgrāyaṇaḥ—Nir. X.8.*

These three are the only references to *Āgrāyaṇa* in the extant *Nirukta*. The *Bṛhaddevatā* is totally silent about this author.

II. *AUDUMBARĀYAṆA*—This teacher is cited only once and in the very first section of the *Nirukta* :—

*"indriyanityam vacanam ity-Audumbarāyaṇaḥ"*

—*Nir.I.1.*

It is not possible to say with accuracy as to whether he was a Nairukta teacher or a philosopher of the Mīmāṃsā school.

III. *AUPAMANYAVA*—He is frequently cited by Yāska in the *Nirukta*. The cases of occurrence are being noted below :—

(i) *nighaṇṭu*—"te nigantava eva santo nigamanāt nighaṇṭava ucyante - ity - Aupamanyavaḥ"  
—*Nir.I.1*

(ii) *daṇḍaḥ*—"damanāt ity-Aupamanyavaḥ" - II.2.

(iii) *paruṣe*—"bhāsvati ity-Aupamanyavaḥ"—*Nir.*  
II.6.

(iv) *ṛṣiḥ*—"stomān dadarśa ity-Aupamanyavaḥ"  
—*Nir.II.11*

(v) *pañcajanāḥ*—"catvāro varṇāḥ - niṣādaḥ pañcamaḥ ity-Aupamanyavaḥ" - III.8.<sup>3</sup>

(vi) *kutsaḥ*—"kartā stomānām ity-Aupamanyavaḥ"  
—III.11.

(vii) *kākaḥ*—"na śabdānukṛtir vidyate ity-Aupamanyavaḥ" - III.

(viii) *yajñāḥ*—"bahukṛṣṇājina ity-Aupamanyavaḥ" -  
III.19.

(ix) "*śipiviṣṭo viṣṇur iti viṣṇor dve nāmanī bhavataḥ | kutsitārthīyaṃ pūrvam bhavati - ity-Aupamanyavaḥ*" - V.7.

(x) *kāṇaḥ*—"vikrāntadraśana ity-Aupamanyavaḥ" -  
VI.30.

(xi) *vikataḥ*—“*vikrāntagatiḥ ity-Aupamanyavaḥ*” - VI.30.

(xii) *Indraḥ*—“*idaṃ darśanāt - ity-Aupamanyavaḥ*” - X.8.

From these references it is not implausible to posit that Aupamanyava was a teacher of renown belonging to the *Nairukta* school. Probably he composed a separate *Nighaṇṭu* of his own, as it has been conjectured by Professor Bhagavaddatta on the strength of *Nir.* V.7, where it is explicitly stated that according to Aupamanyava *Śipiviṣṭa* and *Viṣṇu* are the two appellations of the same deity, the first having pejorative significance. It is interesting to note that Aupamanyava was a radical etymologist and went even so far as to derive words which are commonly held to be onomatopoeic like *kūka* etc. from various obscure roots. Professor Bhagavaddatta notes that Dr. G. Oppert has recorded on p.510 of the second volume of his Catalogue of Sanskrit Manuscripts a work entitled *Nirukta by Upamanyu*. It may be that future researches would bring into light the existence of such a work. The *Caranavyūha* - a work on the Vedic schools also records a section of the *Carakas* (the Black Yajurveda sect) called “*the Aupamanyavas*”. It is possible that there might be some sort of connexion between this Black Yajurveda sect and the

author of the *Nirukta* as testified by Yāska's evidences.

IV. *AURṆAVĀBHA*—His name occurs in the following places :—

- (i) *ūrvyah—ūrnoteh | vṛnoter ity-Aurṇavābhaḥ - II.26.*
- (ii) *nāsatyau—satyau eva nāsatyau ity-Aurṇavābhaḥ - VI.13.*
- (iii) *hotāram—hvātāram | juhoter hotā ity-Aurṇavābhaḥ - VII.1.*
- (iv) *aśvinau—aśvair aśvinau ity-Aurṇavābhaḥ - XII.1.*
- (v) *tridhā nidhatte padam—samārohaṇe viṣṇupade gayāśirasi - ity-Aurṇavābhaḥ - XII.19.*

It appears from these references that Aurṇavābha had his own *Nirukta* where the etymologies (i) to (iv) were shown. The last citation points to the fact that Aurṇavābha also explained RV.I.22.17 : “*idaṃ viṣṇur vicakrame*”. In the *Bṛhaddevatā* Aurṇavābha is referred to only once by Śaunaka :

“*Aurṇavābho dvyṛce tasmin aśvinaumanyate stutau*”  
—*Op.cit.*, VII.125.

“According to Aurṇavābha Aśvins are the deities invoked in the two Ṛk. verses - viz. RV. X.85.18-19”.<sup>4</sup>

V. *KĀTTHAKYA*—All the references to Kāththakya are contained in Chaps. VIII and IX of the *Nirukta*, where his view is cited regard-

ing the nature of the deities of the different *Āprī* hymns. There is no evidence however in the *Nirukta* that can testify to the view that Kāthhākya was a Nairukta or etymologist. For, Yāska never cites him concerning the etymology of words. It would become plain from the citations below that Kāthhākya was probably a great teacher versed in the sacrificial lore, for his interpretations that are actually referred to in the *Nirukta* are invariably in terms of rituals or ritualistic implements. Compare :—

(i) *idhmaḥ—yajñedhma iti Kāthhākyaḥ—*

*Nir. VIII.5.*

(ii) *tanūnapāt—ājyam iti Kāthhākyaḥ—VIII.5.*

(iii) *narāśaṁsaḥ—yajña iti Kāthhākyaḥ—VIII.6.*

(iv) *dvāraḥ—yajñe gṛhadvāra iti Kāthhākyaḥ—*

*VIII.17.*

(v) *vanaspatiḥ—yūpa iti Kāthhākyaḥ—VIII.10.*

(vi) *devī joṣṭrī—śasyaṁ ca samā ca iti*

*Kāthhākyaḥ—IX.41.*

(vii) *devī ūrjahutī—śasyaṁ ca samā ca iti*

*Kāthhākyaḥ—IX.42.*

Kāthhākya has been mentioned once in the *Bṛhaddevatā* along with Yāska. Cp. “*parāś catasro yatreti* (RV. I.28.1-4) *indro-lūkhalayostutiḥ | manyete Yāska-Kāthhakyau indrasyeti tu Bhāguriḥ |*” -III.10. It is to be noted, as has been truly remarked by Professor Bhagavaddatta, that this verse too endorses the conjecture that

Kātthakya was a Ritualist, for *ulūkhala* ('mortar') is a sacrificial implement.

VI. *KAUTSA*—Kautsa's name is referred to by Yāska in *Nir.* I.15<sup>5</sup> in connection with the controversy as to whether Vedic *mantras* convey any meaning or not. Kautsa was an extremist and would not admit that Vedic *mantras* are significant. The arguments advanced by him are virtually the same as those put forth in Jaimini's *Pūrvamīmāṃsā*, though Kautsa is not cited as the originator of that dispute in the latter work. Most probably Kautsa was a *Mīmāṃsā* teacher<sup>6</sup> and not an etymologist, for in no other place does Yāska cite his views.

VII. *KRAUṢṬUKI*—Krauṣṭuki's name is to be found only once in the *Nirukta* under VIII.2, where Yāska quotes his view in connexion with the interpretation of the term *draviṇodas* :

"*tat ko draviṇodāḥ? Indra iti Krauṣṭukiḥ*".

Śaunaka also in his *Bṛhaddevatā* quotes Krauṣṭuki in IV.137 :

"*somapradhānam etaṃ tu Krauṣṭukir manyate*

*stutim |*

*divas cit iti pañcarce somenendrah stutaḥ saha ||*"

"Krauṣṭuki regards this praise (viz. RV.IV. 28) to be chiefly addressed to Soma."

There is a Paurāṇic tradition to the effect that Krauṣṭuki was another name of the sage Bhāguri. The commentators of the *Saptaśatī*

too notices this tradition.<sup>7</sup> So Krauṣṭuki-Bhāguri seems to have been the full name of Krauṣṭuki. But Yāska does not quote him as such, and though in Śaunaka's *Bṛhaddevatā* Bhāguri is quoted, yet there is nothing to prove the identity of these two teachers.<sup>8</sup>

VIII. *GĀRGYA*—Gārgya is cited three times in the *Nirukta*—

(i) *uccāvacāḥ padārthā bhavantīti Gārgyaḥ-1.3.* Gārgya holds against Śākaṭāyana<sup>9</sup> that prepositions (*upasargas*) like *pra*, *parā* etc. are significant and convey meanings independently of substantives and verbs.<sup>10</sup>

(ii) “*tatra nāmāni ākhyātajāni iti Śākaṭāyano nairuktasamayaś ca | na sarvāṇīti Gārgyo vaiyākaraṇānām caike.*”—*I.12*<sup>11</sup>.

Yāska cites the objections which Gārgya advanced against Śākaṭāyana's theory of the radical origin of all substantives and then refutes them one by one.

(iii) “*athāta upamāḥ | atat tatsadṛśam iti Gārgyaḥ | tad āsām karma.*”

Gārgya, the celebrated author of the *Pada*-text of the *Sāmaveda-Saṃhitā*, is in the opinion of Professor Bhagavaddatta identical with the Nairukta teacher whom Yāska cites in the *Nirukta*. For, from the evidences gathered above we know that Gārgya thought the prepositions to be significant by themselves, and

the author of the *Pada*-text too must have entertained the same opinion inasmuch as in his *Padapāṭha* he throughout shows the prepositions as separate and independent words, while the author of the *Padapāṭha* of the *Rk-Saṃhitā* is not at all systematic in this respect. For example, Gārgya in his *Padapāṭha* shows *viprāsaḥ* as *vi | prāsaḥ*, *sūnṛta* as *sū | nṛta*, while both these words are left intact by Śākalya. Gārgya's name occurs only once in Śaunaka's *Bṛhaddevatā* in connexion with the origin of appellations :

“*caturbhya iti tatrāhur Yaska-Gārgya-Rathītārāḥ |*  
*āśiṣo' thārthavairūpyād vācaḥ karmaṇa eva ca |*”

-I.26.

Pāṇini in his *Aṣṭādhyāyī* quotes Gārgya frequently. The *sūtras* in which he is recalled are : (i) “*aḍ Gārgya-Gālavayoh*” (VII. 3. 99) ; (ii) “*oto Gārgyasya*” (VIII. 3. 20) ; and (iii) “*nodātta-svaritodayam a-Gārgya--Kāśyapa-Gālavānām*” (VIII. 4. 97). In the *Brahmaṇḍa-Purāṇa* I. Chap. 35, we read :—

“*Bāṣkalistu Bharadvājas tisraḥ provāca saṃhitāḥ |*  
*trayas tasyābhavañ chiṣyā mahātmāno guṇān vitāḥ ||*  
*dhīmāñsca Tvāpanīpaś ca Pannāgāriśca buddhimān |*  
*tṛtīyaś cārjyas te ca tapasā saṃśritavratāḥ |*  
*vītarāgā mahātejāḥ saṃhitājñānapārāgāḥ |*  
*ityete bahuvṛcāḥ proktāḥ saṃhitā yaiḥ pravara-*  
*ttitāḥ |*”<sup>12</sup>

Here it is stated that *Pannāgāri*<sup>13</sup> alias Gārgya was the disciple of Bāṣkali Bharadvāja.<sup>14</sup>

IX. *GĀLAVA*—Gālava is referred to only once by Yāska under *Nir.* IV. 3. Here Yāska cites the divergent views of the different teachers like Śākapūṇi, Taiṭṭiki etc. concerning the meaning of the term *śitāman*<sup>15</sup>, which according to Gālava means “omentum”—“*sitimānsato medastah iti Galāvah*”. Gālava is also quoted by Śaunaka in his *Bṛhaddevatā* in four places :—

- (i) “*tat khalvāhuḥ katibhyas tu karmabhyo  
nāma jāyate |  
sattvānām vaidikānām vā yad vānyad iha  
kiñcana | |  
navabhya iti nairuktāḥ purāṇāḥ kavayaś  
ca ye |  
Madhūkaḥ Śvetaketuś ca Gālavaś caiva  
manvate |—Bṛhaddevatā, I. 24-25.*
- (ii) *idaṣpatiṃ Śākapūṇiḥ parjanyaḡnī tu  
Gālavaḥ*”—V. 30.
- (iii) “*pausṇau preti pragāthau dvau manyate  
Śākatāyanah |  
aindram evātha pūrvam tu Gālavaḥ  
pausṇam uttaram | |*”—VI. 43.
- (iv) “*sāvitram eke manyante maho agne stavam  
param |  
ācāryāḥ Śaunako Yāsko Gālavaś cottamām  
ṛcam | |*”

We are to note that in the *Mahābhāṣya* of Patañjali there are references to a Vedic school, probably of the *Sāmaveda*, called "the *Gālavas*", that might have originated after the name of the first teacher—*Gālava*, just as *Carakāḥ* was formed after *Caraka* *alias* *Vaiśampāyana*, the renowned preceptor of the Black Yajurveda school.<sup>16</sup> For example, on *Vārttika* I7 under Pāṇini I. 1. 44 : "*ācāryadeśaśīlane ca tadviśayatā*", Patañjali comments : *ācāryadeśaśīlanena yad ucyate tasya tadviśayatā prāpnoti* | "*iko hrasvo'ṅyo Gālavasya*" (P. VI. 3. 61), "*prācām avṛddhāt phīṇ bahulam*" (P. IV. 1. 160) *iti Gālavā eva hrasvān prayuñjīran prākṣu caiva hi phīṇ syāt.*" Some however interpret *Gālavāḥ* as referring to the followers of the grammatical system propounded by *Gālava*, but it is more natural to take this term to refer to the sect of *Gālavas*, just as allied terms like *Sākalāḥ*, *Carakāḥ*, *Vāṣkalāḥ* are taken to refer to the followers of a particular Vedic school. If this view is accepted, it becomes evident that *Gālava* was a very ancient teacher and the propounder of a distinct recension of the *Sāmaveda*. *Gālava* is also regarded as the author of the *Kramapāṭha* of the *Ṛgveda*. In the *Mahābhārata*, *Śāntiparvan*, Ch. 342: vv. 103-104, we meet with the following information about the personality of *Gālava* :

“*pāñcālena kramah prāptah tasmāt bhūlāt sanātanāt |*  
*Bābhravyagotraḥ as babhau prathamah krama-*  
*pāragah | |*

“*Nārāyaṇād varam labdhvā prāpya yogam*  
*anuttamam |*

*kramam praṇīya śikṣām ca praṇayitvā sa Gālavaḥ | |*”

Here we are also informed that the self-same Gālava was also the author of a work on Phonetics (*śikṣā*). That Gālava was the author of the *Krama*-text of the *Ṛk-Saṃhitā* is also attested by a statement of the *Ṛk-Prātiśakhyā* of Śaunaka :

“*iti pra Bābhravya uvāca ca kramam*”—*Op. cit.*  
 XI 65.<sup>17</sup>

X. *CARMAŚIRAS* : this teacher is mentioned only once in *Nir.* III. 15 : “*vidhavā vidhātṛkā bhavati, vidhavanāt vā, vidhāvanāt va—iti Carmaśirāḥ*”. In Śaunaka’s *Bṛhaddevatā* his name is not to be found.

XI. *TAIṬĪKI*—Yāska quotes twice *Taiṭṭiki*’s views in his *Nirukta* :

(i) *śitāma—syāmato yakṛtta iti Taiṭṭikih—*  
*IV. 3.*

(ii) *bīriṭam—Taiṭṭikir antarikṣam evam āha—*  
*V. 27.*<sup>18</sup>

Śaunaka does not record any view of *Taiṭṭiki*.

XII. *VĀRṢYĀYAṆI*—*Vārṣyāyaṇi* is cited only once in the *Nirukta* in the first chapter in connection with possible modifications undergone by every being :

“*śad bhāvavikārā bhavanti—jāyate, asti, vipari-  
namate, vardhate, apakṣīyate, vinaśyati iti | ato'nye  
bhāvavikārāḥ eteṣām eva vikārā bhavanti iti ha  
smāha*”—*Nir. I. 2.*

Patañjali in his *Bhāṣya* on P. I. 3. 1 quotes this passage *verbatim* except that he prefixes the honorific *bhagavān* before Vārṣyāyaṇi's name, which shows that he was an ancient and much respected teacher.<sup>19</sup>

XIII. *ŚATABALĀKṢA MAUDGALYA*—He is cited in connection with the derivation of the term *mṛtyu* : “*mṛtyur mārayatīti sataḥ | mṛtam  
cyāvayatīti vā Śatabalākṣo Maudgalyaḥ*”—*Nir. XI. 6.* In the *Bṛhaddevatā* Maudgalya's name is not found though Mudgala and Mudgala Bhārmyaśva are cited there :

“*tasmāt sā devatā tatra sūryam eke pracakṣate |  
Madgalaḥ Śākapūṇiś ca Ācāryaḥ Śākaṭāyānaḥ |*”

—VIII. 90

“*Mahān Aindraṃ pratnavatyām agniṃ vaiśvānaram  
stutam |*

*manyate Śākapūṇiś tu Bhārmyaśvaś caiva  
Mudgalaḥ |*”—VI. 46.

XIV. *SĀKAṬĀYANA*—Śākaṭāyana, according to Yāska's statement, was a grammarian.<sup>20</sup> As he states : “*tatra nāmāni ākhyātajānīti Śākaṭāyano  
nairuktasamayaś ca*”—I. 12. We have also noted above Śākaṭāyana's view regarding the *preposi-  
tions* : “*na nirbaddhā upasargā arthān nirāhur iti*

*Śākaṭāyanaḥ | nāmākhyāyastu karmopasaṃyogadyotakā bhavanti*”—I. 3. That Śākaṭāyana was also the author of a Nirukta work is probable. For, in the *Nirukta*, in course of the dispute between Gārgya and Śākaṭāyana as to the radical origin of all vocables, it is stated :

*“athānanvite'rthe aprādeśike vikāre padebhyaḥ padetarārdhān samcaskāra Śākaṭāyanaḥ | eteḥ kāritaṃ ca yakārādiṃ ca antakaraṇam, asteḥ śuddhaṃ ca sakārādiṃ ca*”—I. 13.<sup>21</sup>

From this it becomes evident that Śākaṭāyana had composed an etymological treatise in which he showed the derivation of the term *satya* in the way recorded in the above extract. We may note in this connection that Śākaṭāyana in his list enumerated three more prepositions—*accha*, *śrat*, and *antar*, besides those commonly recognised as such—viz. *pra*, *parā* etc. Śaunaka in his *Bṛhaddevatā* II.95 has recorded this particular view of Śākaṭāyana .

*“accha śrad antar ityetān nīpātān Śākaṭāyanaḥ | upasargān kriyāyogān mene te tu trayo'dhikāḥ |”*

Pāṇini also did virtually recognise *accha* and *antar* as *upasargas* in terming them as *gatis* in the sūtras “*accha gatyarthavadeṣu*”—I.4.69 and “*antar aparigrahe*”—I.4.65 respectively. Kātyāyana in his *Vārttika* under the latter extends the field of the indeclinable *antar* where it undergoes the operations that are enjoined in connection with

*upasargas* : “*antaḥśabdasyān-kividhi-ṇatveṣūpasamkhyānam.*”<sup>22</sup> Though Pāṇini had nowhere in his system recognised *śrat* as a preposition,<sup>23</sup> Kātyāyana in his *Vārttika* 5 under P.I.4.59 teaches the indeclinable *śrat* as an *upasarga* : “*śracchabdasopasamkhyānam*”.

Śākaṭāyana has been frequently quoted by Śaunaka in his *Bṛhaddevatā*. We cite below the verses in which he has been mentioned by name.

(i) *āha caivāsya dvau stomau āśrayau*  
Śākaṭāyanaḥ |

*yaś ca pañcadaśo nāmnā samkhyayā*  
*triṇavaś ca yaḥ |* —*Op.cit.* II.1.

Yāska in his *Nirukta* allots the *pañcadaśa-stoma* to Indra, though he does not refer to Śākaṭāyana's view : “*athaitānīndra-bhaktīni..... pañcadaśa-stomaḥ*”—VII. 10. In the following section the *triṇava-stoma* too is referred to the gods of the atmospheric region of which Indra is the representative deity : “*eteṣveva sthānavyūheṣu ṛtu-cchandaḥ-stoma-prṣṭhya-bhaktiṣeṣān anukalpayīta | ....hemantaḥ pañktiḥ triṇavastomaḥ śākvaṃ sām-ityantarikṣāyatanāni |*”—VII. 11.

(ii) “*Indreṇa jāyāpatyośceti hāsam dvyṛce'smin*  
(RV. I. 126.6-7)

*manyate Śākaṭāyanaḥ*”—*Op.cit.* III. 156a.

“Śākaṭāyana thinks that in this couplet there is a story of a husband and wife (in connexion)

with Indra. (Bṛhaspati gave his daughter Romaśā by name to King Bhāvayavya)."

(iii) "*divaś cit (IV.30.9-11) iti caitena*  
*tṛcenendrena samstutam |*

*Uṣaṣam madhyamām mene ācāryaḥ*  
*Śākaṭāyanaḥ | |"—Op.cit. IV.137b—138a.*

Śākaṭāyana, thus, thought that in the triplet -viz. *RV. IV.30.9-11*, Middle Dawn is praised along with Indra. Yāska in his *Niruka XI.47-48* cites the two verses *RV. IV.30.10-11*, and it seems that as Vāyu is described in these two verses, Uṣas here refers to the Dawn of the Middle region. Durga's comments make the point clear :

"*tasyā eṣā aparā bhavati | sā punaḥ kimartham ?*  
*uttamā (-pi) hyuṣā ādityasaṁśrayā bhavati | iyaṁ tu*  
*madhyamā meghasaṁśrayā vāyoḥ samstavāt iti*  
*madhyamasvabhāva-prāyovṛttypapradarśanārtham*"—  
*ibid. p.1094.* Skandasvāmin has also similar observations. Thus it is evident that Yāska here follows Śākaṭāyana though he does not explicitly mention his name.

(iv) "*Pauṣṇau preti (VIII.4.15-18) pragāthau*  
*dvau manyate Śākaṭāyanaḥ |*

*Aindram evātha pūrvam tu Gālavaḥ*  
*pausṇam uttaram | |"—Op.cit. IV.43.*

(v) "*Yāskaupamanyavau etān āhatuḥ pañca*  
*vai janān |*

*niṣādapañcamān varṇān manyate*  
*Śākaṭāyanaḥ | |"—Op.cit. VII.69.*

We have already discussed the opinions of Vedic teachers concerning the implication of the compound *pañca-janāḥ* so frequent in the Vedas, and how Yāska in his *Nirukta* confounds the two views of Aupamanyava and Sākaṭāyana, the latter's opinion being ascribed to the former. *Vide Nirukta* III.8.

(vi) “*preṭītihāsa-sūktam tu manyate*  
*Śākatayanah |*

*Yāsko drughanam aindram vā vaiśvadevam*  
*tu Śaunakah |*”—*Op.cit.* VII.11.

Thus, according to Sākaṭāyana the hymn X.102 is narrative in character, while Yāska explains it as one addressed to Drughana (‘Mallet’) or Indra and Śaunaka to Vaiśvaveva. See *Nirukta* IX.23.

(vii) “*āyam gaur iti yat sūktam Sarparājñi*  
*svayam jagau |*

*tasmāt sā devatā tatra Sūryam eke pracakṣate |*  
*Mudgalaḥ Śākapūṇiś ca ācāryaḥ Śākaṭāyanaḥ |*  
*tristhānādhiṣṭhitām vācam manyate pratyrcam*  
*stutām |*”—*Op.cit.* VIII.89b-91a.

Thus, Śākaṭāyana along with Mudgala and Śākapūṇi regards Vāc in all her three aspects—viz. terrestrial, atmospheric and celestial, as the deity invoked in each of the single verses of the hymn X.189. As Yāska does not cite any verse from this Ṛgvedic hymn it is not possible to verify this statement of Saunaka.<sup>24</sup>

XV. ŚĀKAPŪṆI—Śākapuni is the most frequently quoted Nairukta teacher in the *Nirukta*. There are numerous evidences to show that Śākapūṇi was the author of an etymological work. Besides the quotations from Śākapūṇi's *Nirukta* treatise cited by Yāska himself, external evidences too are not wanting that decidedly point to the conjecture stated above. Śākapūṇi had also a surname *Rathītara*, which is met with in the *Bṛhaddevatā*. The following quotations would leave no doubt as to Śākapūṇi's authorship of a *Nirukta* work, now lost :

(i) *provāca saṁhitās tisraḥ Śākapūṇī*

*Rathītaraḥ |*

*Niruktaṁ ca punaś cakre caturtham*

*dvijasattamaḥ | |*

—*Brahmāṇḍa-Purāṇa*. Part I. XXXV. 3

and *Vāyu-Purāṇa*. LX. 65.

(ii) *Rathītaro niruktaṁ ca punaś cakre*

*caturthakam |—Vāyu-Purāṇa*. LXI. 2.

(iii) *Samhitātritayaṁ cakre Śākapūṇī Rathītaraḥ |*

*Niruktaṁ arakot tattv caturtham*

*munisattama | |*

*Krauñco Vaitālakis tadvat Bālākaś ca*

*mahāmatih |*

*Niruktakṛt caturtho'bhūt vedavedāṅga-*

*pāragaḥ | |*

—*Viṣṇu-Purāṇa*. III. 4. 23-24.

Thus, besides being an author of a Nirukta work Sākapūṇi also commented on the three Vedic Saṃhitās.

Yāska cites Sūkapūṇi's views twenty times in the *Nirukta*. We record here these occurrences :

- (i) *taḍit—vidyut taḍit bhavatīti Sākapūṇiḥ*  
—III. 11.
- (ti) *mahān—mānena anyān jahātīti Sākapūṇiḥ*  
—III. 13.
- (iii) *ṛtvik—ṛgyaṣṭā bhavatīti Sākapūṇiḥ—III.19.*
- (iv) *śītām—yonih śītām iti Sākapūṇiḥ—IV. 8.*
- (v) *vidradhe nave drupade arbhake—kanyayor*  
*adhiṣṭhāna-pravacanānīti Sākapūṇiḥ*  
—IV. 15.
- (vi) *sarve kṣiyatinigamā iti Sākapūṇiḥ (refer-*  
*ring to the Rk verses X. 89. 3 ; IX. 107.9 ;*  
*and X. 28.4)—V.3.*
- (vii) *apsarāḥ—spaṣṭam darśanāya iti Sākapūṇiḥ*  
—V. 28.
- (viii) *accha—abher āptum iti Sākapūṇiḥ—V.28.*
- (ix) *agniḥ—tribhya ākhyātebhyo jāyate iti*  
*Sākapūṇiḥ—VII.14*
- (x) *tredhā—prthivyām antarikṣe divīti Sākapūṇiḥ*  
—VII. 28 and XII. 19
- (xi) *draviṇodāḥ—ayam evāgnir draviṇodāḥ iti*  
*Sākapūṇiḥ—VII. 3.*
- (xii) *idhmaḥ—agnir iti Sākapūṇiḥ—VIII.*
- (xiii) *tanūnapāt—agnir iti Sākapūṇiḥ—VIII. 5.*
- (xiv) *narāśaṃsaḥ—agnir iti Sākapūṇiḥ—VIII. 6.*

- (xv) *dvārah—agnir iti Śākapūṇih—VIII.10.*  
 (xvi) *tvaṣṭā—agnir iti Śākapūṇih—VIII.14*  
 (xvii) *vanaspatih—agnir iti Śākapūṇih—VIII.17*  
 (xviii) *vanaspatih—agnir iti Śākapūṇih—VIII.12.*  
 (xix) *yadeva viśvaliṅgam iti Śākapūṇih—XII.40*  
 (xx) *akṣaram—om ityeṣā vāk iti Śākapūṇih—XIII.10.*

From the above citations it becomes evident that Śākapūṇi in his Nirukta interpreted the terms *draviṇodāh*, *idhmaḥ*, *tanūnapāt*, etc. as synonyms of Agni.

It has been already shown that every Nairukta teacher had his own Nighaṇṭu text on which his exegesis was based. As Śākapūṇi had his own Nirukta, it is plausible that it was based on a Nighaṇṭu text compiled by his own self. And this hypothesis is rendered certain if we consider some important external evidences pointing to the same direction :

I. Skandasvāmin in his commentary on Nirukta I. 4 observes : “*dāśvān iti yajamānanāma Śākapūṇinā paṭhitam*”. This shows that Śākapūṇi read *dāśvān* as a synonym of “sacrificer” (*yajamāna*) in the Nighaṇṭu compiled by himself. Skandasvāmin in his commentary on RV.VI.62.3 follows Śākapūṇi's view and regards *dāśvān* as another name of the *yajamāna* : *dāśvān iti yajamānanāma*.

II. We meet with the following statements in Skandasvāmin's commentary on *Nirukta* III.10 : "*vyāptikarmāṇa uttare dhātavo daśa | invati | nakṣati | ādayaḥ | Śākāpūṇer atiriktā ete—vivyāka | vivyāca | uruvyacāḥ | vivre | iti vyāptikarmāṇaḥ.*" Thus we have the testimony of Skandasvāmin, the earliest known commentator of the *Nirukta* of Yāska to the effect that Śākāpūṇi in his Nighaṇṭu compilation enumerated four additional vocables, viz. *vivyāka*, *vivyāca*, *uruvyacāḥ* and *vivre* having the same meaning as *invati*, *nakṣati* etc. viz. "to pervade", which have been embodied in Yāska's compilation.

III. Ātmānanda in his Bhāṣya on RV. I.164.40 observes : "*udakam iti sukhanāma iti Śākāpūṇiḥ*"<sup>24</sup>.

Durga in his commentary on *Nir.* VIII.5 explicitly states that Śākāpūṇi in his *Nirukta* gave arguments in favour of the necessity of observing the sequence followed in compiling the vocables of the Nighaṇṭu :

"*Śākāpūṇis tu pṛthivīnāmabhyā eva upakramya svayam eva sarvatra kramaprayojanam āha | taduktam Vārttikakāreṇa :*

*'kramaprayojanam nāmnām Śākāpūṇyupalakṣitam | prakalpayet anyad api na prajñām avasādayet | '*  
—iti |"

Again, in the beginning of his commentary on *Nir.* X.1 Durga tries to justify the order

adopted by the author of the *Nighaṇṭu* in enumerating the appellations of the deities of the atmospheric region (*antarikṣa-sthāna*). We quote here the following portion from Durga's commentary :

“*vyākhyātāni pṛthivīsthāna-devatāpadāni | adhunā samāmnāyānukrameṇaiva madhyamasthānadevatāpadāni nirvaktavyāni | tadartham idam ārabhyate | athāto madhyamasthānā devatā iti | ..madhyamaṁ sthānaṁ etāsām iti madhyamasthānā devatāḥ—vāyvādayaḥ | vakṣyante iti vākyaśeṣaḥ | devatā iti bahuvacanam bhedapakṣe | ekaiva | Nairuktānāṁ devatā-trivābhyupagamāt ekasyaiva madhyamasya paryāyavacanāni etāni vāyvādīni rodasyantāni guṇaviśeṣato bhavanti | yathaiva uttamasya jyotiṣo dṛśyante savitr-bhaga-prabhṛtīni | tāsām vāyuh prathamāgāmī bhavati | nanu indra iti madhyamasya sthānasya mukhyam abhidhānam | tat prathamam samāmnātavyam āsīt | na | madhyamasya varṣakarmopalakṣaṇatvāt varṣakarmani ca vāyor adhikāraḥ prathamasyāt | katham iti | vāyvatmanaiva hi madhyamaḥ ūrjān māsāt parataḥ sārवादिकम् udakam upasamḥaran oṣadhi-vanaspati - jalāśayebhya udakam antarikṣalokasya garbham upacinoti | sa māsāṣṭakena sambhṛtodakagarbho vipakvaḥ prāvṛṣaṁ prāpya prasavāya prakalpate | taduktam—*

“*vānti parṇaśuṣo vātās tataḥ parṇamuco' pare | tataḥ parṇaruho vānti tato devaḥ pravarṣati |*”  
—*iti |*

“*tadevaṃ varṣakarmaṇāmbhe vāyūātmanaiva madhyamo vyāpriyate iti yuktam vāyavabhidhānam iha prathamam samāmnūtam iti | itaś ca yuktam yaducyate—tāsāṃ vāyuh prathamāgāmī bhavatīti | sa eṣa sambhṛtadakagarbho vāyuh vivṛṇvan meghajālena nabhaḥ madhyamo Varuṇaḥ sampadyate | tato rudraḥ Rudraḥ | tata irāṃ dadat Indraḥ | tato rasān prārjayaṃ Parjanyaḥ | evamādir madhyamasya jagadanugrahāya varṣapradānasiddhaye guṇopajanakramah | anayaiva guṇopajanakramānupūrvyā Vāyuh, Varuṇaḥ, Rudraḥ, Indraḥ, Parjanyaḥ—ityevamādyā samāmnāye devatānām ānupūrvī | tadetat sphuṭam dyusthāre guṇāntaropajanānupūrvyam jyotirmandalasya savitr-prabhṛtiṣu*”<sup>25</sup>

Most probably Durga took his cue from the now lost Nirukta of Śākapūṇi which embodied comments, on the evidence of the author of the *Vārttika* (i.e. the *Niruktavārttika*) cited by him, on the sequence of the vocables and appellations of deities as observed in Nighaṇṭu works.

We cite below those verses from Śaunaka's *Bṛhaddevatā* where Śākapūṇi *alias* Rathītara has been distinctively mentioned :

- (i) “*tat khalvāhuḥ katibhyas tu karmabhyo  
nāma jāyate |  
sattvānām vaidikānām vā yadvānyad iha  
kiñcana | |  
caturbhya iti tatrāhur Yaska-Gārgya-  
Rathītaraḥ |*

*āśiṣo' thārthavairūpyāt vācaḥ karmaṇa*  
*eva ca | |*"<sup>26</sup>

—*Op. cit. I. 23, 26.*

(ii) "*ekādaśyā tu nāsatyau dvādasyāgnim*  
*imaṃ punaḥ |*  
*prthak-prthak-stutīdaṃ tu sūktam āha*  
*Rathītaraḥ | |*"<sup>27</sup>

—*Op. cit., III. 40.*

According to Rathītara Śākapūṇi the RV. hymn I. 15 consists of separate praises and is an invocation to the All-Gods, while in the 11th and 12th verses of this hymn Nāsatyau (Aśvins) and Agni are invoked respectively.

(iii) "*Jātavedasyeti sūktasahasram eka*  
*Aindrāt pūrvam Kaśyapārṣam vadanti |*  
*Jātavedase sū tam ādyaṃ tu teṣām*  
*ekabhūyastvam manyate Śākapūṇiḥ | |*"  
 —*Op. cit., III. 130.*

"Some say that the thousand hymns addressed to Jātavedas (which come) before the (hymn) addressed to Indra (I.100) have Kaśyapa as their seer: the first hymn of these is 'For Jātavedas' (jātavedase: I. 99). Śākapūṇi thinks that they increase by one (in the number of their stanzas)."

(iv) "*sampravādam Romaśayendra-rāṇor*  
*ete ṛcau manyate Śākapūṇiḥ | |*"

—*Op. cit., III. 155.*

According to Śākapūṇi the couplet consisting

of two verses—viz. *RV.* I. 126. 5-6, is a conversation between Romaśā on the one hand and Indra and King Bhāvayavya on the other.

(v) “*śunāsīraṃ Yāska Indram tu mene  
sūryendrau tu manyate Śākāpūṇiḥ |*”  
—*Op. cit.* V. 8.<sup>28</sup>

(vi) “*Iḍaspatiṃ Śākāpūṇiḥ parjanyaḥ tu  
Gālavaḥ.*”—*V.* 39.

In Śākāpūṇi's opinion Iḍaspati is the deity invoked in *RV.* V. 42. 14, while Yāska and other teachers held different views.

(vii) “*mahān aindraṃ pratnavatyām agniṃ  
vaiśvānaram stutam  
manyate Śākāpūṇis tu Bhārmyaśvaś  
caiva Mudgalaḥ |*”  
—*Op. cit.*, VI. 46.

In the verse 30 of the hymn *RV.* VIII. 6 beginning with the word *pratna* Śākāpūṇi and Mudgala think that Agni Vaiśvānara has been invoked. But other teachers opine that the hymn as a whole is an invocation to Indra.

(viii) “*āyaṃ gaur iti yat sūktam Sārparājñī  
svayaṃ jagau |  
tasmāt sā devatā tatra sūryam eke  
pracakṣate | |  
Mudgalaḥ Śākāpūṇis ca ācāryaḥ  
Śākatāyanaḥ |  
tristhānādhiṣṭhitāṃ vācam manyate  
pratyrcam stutām |*—*Op. cit.*, VIII. 89b-91a.

“As to the hymn ‘Hither this bull’ (*āyaṃ gauh* : X.189), Sārparājñī sang of herself (in it). Therefore she is the deity in it ; some declare Sūrya (to be the deity). Mudgala, Śākāpūṇi, and the teacher Śākāṭayana, consider that Vāc, as occupying the three spheres, is (here) praised in every stanza.”<sup>29</sup>

It is to be noted that though the former two views are recorded in the *Sarvānukramaṇī*, Śākāpūṇi's view has not been referred to in that work.<sup>30</sup>

(ix) “*Rāskaupamanyavau etan āhatuḥ pañca*  
*vai janān |*  
*niṣādapañcamān varṇān manyate Śākāṭayanah ||*  
*Ritvijo Yajamānaṃ ca Śākāpūṇis tu*  
*manyate |*”—VII.69-70

Thus according to Śākāpūṇi the expression *pañcajanāḥ*, so frequent in the Vedas, refers to the four Vedic priests and the sacrificer himself.

(X) “*āpāntamanyur ityaindryāṃ stutaḥ somo'tra*  
*dṛśyate |*  
*sālokyāt sāhacaryāt vā stūyate soma eva vā | |*  
*nipātabhājāṃ somam ca asyām Rathītaro'-*  
*bravīt |*”—*Op.cit.* VII.143.145.

“In the stanza addressed to Indra, ‘He who gives zeal when imbibed’ (*āpāntamanyuḥ* : X.89.5), Soma is clearly praised. Soma is praised either because he belongs to the same world or because he is Indra's companion.<sup>31</sup> Rathītara has said

that in this (stanza) Soma is incidental ; for in (hymns) addressed to Indra there is here (such) incidental mention.”<sup>32</sup>

Thus we have exhaustively discussed the evidences bearing on the character of Śākapūṇi's Nirukta and the views expressed there in in so far as they can be gathered mainly from Yāska's *Nirukta*, Śaunaka's *Bṛhaddevatā* and Durga's commentary on Yāska. But there are a few more facts that throw additional light on Śākapūṇi's work and we propose to discuss them below.

Skandasvāmin in his Bhāṣya on *RV.* VI.61.2 observes :

“*tathā ca Śākapūṇinā nadyabhidhāyinaḥ sarasvatī-śabdasya parigaṇane—‘athaiṣā nadī | catvāra eva tasya nigadā bhavanti—(i) dṛṣadvatyām manuṣā apayayam sarasvatyām revadagre dīdhi (RV. III. 23.4) ; (ii) citra id rāja rājaka idanyake yake sarasvatīm anu (RV.VIII. 21.18) ; (iii) imam me gange yamune sarasvati (RV. X.75.5) ; (iv) sarasvatī saranyūḥ sindhur ūrmibhiḥ (RV.X.64.9) ; pancamaṁ apyudāharanti—(v) ambitame nadītame (RV.II.41.16) | atrāyaṁ na ṣaṣṭhaḥ parigaṇita iti*”.

Thus Śākapūṇi regards only five verses—viz. III.23.4 ; VIII.21.18 ; X.75.5 ; X.64.9 ; and II.41.16 as addressed to Sarasvatī—the River, while in all other verses she is addressed as a

deity. But Yāska thinks that *RV.VI.61.2*—“*iyam śuṣmehbhir bīsakhā ivārujat*”, is an invocation to Sarasvatī—the Stream, and Śākapūṇi demurs on this point. Durga too while commenting on *RV.VI.61.2* cited by Yāska in *Nir. II.24* seems to repudiate Yāska's view, for he remarks :

“*asyām ṛi taviṣebhir ūrmibhiḥ pārāvataḥnīm ityetad viśeṣalingam nadīsattvam paśyatā Bhāṣyakāreṇa “athaitannadīvat” ityuktvā iyam ṛgupāttā sarasvatīśabdasya nadyabhīdhāyakatve | iyam punar Maitrāyaṇīyake—“utasyanaḥ sarasvatī”—ityasya ṣaḍarcasya uttamā | etacca punaḥ ṣaḍarcānukrameṇa paśvanukrameṇa ca—“sarasvatīm dhenuṣṭarīm ālabheta yaḥ kṣetre paśuṣu vā vivadeta”—ityetasya paśoḥ sampadyate | seyam anena prakāreṇa sāravatasya pasuhaviṣo yājyā bhavati | evaṃ ca satīyam api devatāvad ityeva samupapadyate na tu adevatā ijjate | tad evaṃ kṛtvā Bhāṣyakāreṇa yaduktam “tad devatāvad upariṣṭād vyākhyāsyāmaḥ, athaitad nadīvat iti”—tad virudhyate | tatroktaḥ samādhīḥ—vibhavo hi aupakṣīṇaśaktayo mantraśabdāḥ | pradarśanamātram etat kriyate | sarvathaiva mantraśabdānām yorṥtha upapadyate sa yojyo yathāsambhavam iti | devatāpakṣe viniyogānuvidhānābhiprāyena sarasvatī mādhyamikā vāk | sā girīṇām meghānām sānūni bhanjayatyūrmibhiḥ pārāvāre dyāvapṛthivyām hantīti yojanīyam]*”<sup>33</sup>

Skandasvāmin also notes this discrepancy

between Yāska's interpretation and the explicit ritual application that views Sarasvatī the Goddess as the deity invoked therein. Compare :

“*yadyapi ceyam s̄arasvatasya paśoḥ sadṛce ‘ā no dive’ (RV.V.43.11) ‘pāvīravī’ (RV.VI.49.7), ‘imā juhvānā’ (RV.VII.95.5), ‘yaste stanah’ (RV.I.164.49), ‘sarasvatyabhi no neṣi’ (RV.VI.61.14), ‘iyam śusmebhiḥ’ (RV.VI.61.2) ityuttamā yājyā pathitā, tayā devatā ijjate | tathāpi codanāprakaraṇād devatānām ‘ūrmibhiḥ pārāvataghnīm’ iti nadīrūpatvaṃ līngāt | prakaraṇācca līgaṃ balavat—iti Bhāṣyakārābhiprāyaḥ | ato nadīrūpenānena sarasvatī stūyate... evaṃ tāvannadīrūpenābhidhānam | yadā līgaḍ api viniyojakaśruti-baliyastvāt yājñikapakṣe devatābhidhānam, tadā nadyā adhiṣṭhātṛi sarasvatītyucyate | tulyaṃ nirvacanam |*”<sup>34</sup>

Ātmānanda, a commentator of the *R̄k-Saṃhitā*, states in his commentary on *RV. I.165.14* : “*cakram jagaccakram bhramatīti vā caratīti vā karotīti vā cakram iti Śākapūṇiḥ*”—which evidently points to the existence of Śākapūṇi's *Nirukta*.

Professor Bhagavaddatta conjectures that Śākapūṇi was the author of another Vedic work besides the *Nirukta*, on the evidence of an observation of Bhaṭṭa Bhāskara, the renowned commentator of the *Taittirīya Saṃhitā*. Compare :

“*dvitīyādi-navānteṣu anuvākeṣu namaskārādinam-askārāntam ekaṃ yajur iti Śākāpūṇiḥ.*”

Śākāpūṇi's son who is referred to as Rāthītara in Vedic exegetical treatises was also a great Nairukta teacher. Yāska once cites his name in the Nirukta : *āditya iti putraḥ Śākāpūṇeḥ*—XIII. 11. He is also quoted by Śaunaka in his *Bṛhaddevatā* in the following verse :

“*prasaṅgād iha yaḥ sūkte devatāḥ parikīrtitāḥ |  
tā eva sūktabhājas tu mene Rāthītaraḥ stutau |*”

—*Op. cit.*, V.142.

XVI. *STHAULĀṢṬHĪVI*—Sthaulāṣṭhīvi is another Nairukta teacher mentioned by Yāska. He is cited twice in the Nirukta.

(i) *agniḥ kasmāt ? . . . aknoṇano bhavatīti Sthaulāṣṭhīviḥ | na knoṇayati na snehayati*—*Nir.* VII.14.

(ii) *vāyuḥ . . . eter iti Sthaulāṣṭhīviḥ | anarthako vakāraḥ*—*Op. cit.*, X.1.

In Sthaulāṣṭhīvi's opinion *vāyu* is derived from the root *v/i*—to go, with the sound *v*—inserted at the beginning.

Sthaulāṣṭhīvi has not been referred to by Śaunaka in his *Bṛhaddevatā*.

### Notes

1. “*vedāṅgānām ekaikam anekaprabhedam / tadyathā-niruktaṃ caturdaśaprabhedam / vyākaraṇam aṣṭaprabhedam*”—p. 150 (BSS. Edm.). I.13. Also :

“katham punaḥ samāmnāsiṣuḥ / sukhagrahaṇāya  
vyāsenā samāmnātavantaḥ / tadyathā ekaviṃśatidhā  
bāhvṛcyam...vedāṅgānyapi / tadyathā—vyākaraṇam  
aṣṭadhā / niruktaṃ caturdaśadhā-ityevamādi /”

2. Comp : “Indraś Candraḥ Kāśakṛtsn-Āpiśālī  
Śākaṭāyanaḥ /  
Pāṇiny-Amara-Jainandrā jayantyaṣṭādisāb-  
dikāḥ / /”
3. Compare : “Yāskaupamanyavāvetān āhatuḥ pañca  
vai janān /  
niṣādapañcamān varṇān manyate Śākaṭāyanaḥ / /”  
—*Bṛhaddevatā*, VII.69.
4. Yāska cites *RV.X.58.19*. In this verse the Moon is invoked, but some also hold that the second half of the verse is addressed to the Sun : *ādityadaivato dviṭīyaḥ pāda ityēke*—two deities being thus praised in a single verse. It is to be noted that according to some Aśvins represent the Sun and the Moon (*sūryā-candramasau ityēke*). If this view be accepted the verse referred to would be really an Āśvina verse. But we should note that Aurnavābha did not subscribe to this view.
5. Yadi mantrārthapratyayāya, anarthakaṃ bhavatīti Kautsaḥ.
6. *Āpastamba Dharmasūtra* cites Kautsa's view in I. 28. 1. Compare : “yathā kathā ca paraparigraham abhimanyate steno ha bhavatīti Kautsa-Hārītau tathā Kāṇva-Pauṣkarasādi”.
7. “Mārkaṇḍeyena Krauṣṭukim Bhāgurim prati uktaṃ stotraṃ Jaiminim prati pakṣirūpaiḥ muniputraiḥ uktaṃ Markaṇḍeyapurāṇe”—Nāgeśa's *Prayogavidhi*.
8. Bhāguri is not cited by Yāska. Bhāguri is mentioned in the following places in the *Bṛhaddevatā* : III.

100 (see *supra*) ; *vaiśvānaram Bhāguris tu*—VI. 86cd ;  
*itihāsam idaṃ sūktam āhatur Yaska-Bhāgurī*—  
 VI. 107ab.

9. “na nirbaddhā upasargā arthān nirāhur iti Śākaṭāyanaḥ / nāmākhyātayos tu karmopasaṃyogadyotakā bhavanti”—*loc. cit.* It seems that Patañjali was a follower of Śākaṭāyana in this respect, for he too holds that prepositions can convey meanings only when they accompany verbs etc. Compare ; “samo’ yam arthaśabdena saha samāsaḥ / sam copasargaḥ / upasargāś ca punareva-mātma-kāḥ yatra kaścit kriyāvācī śabdaḥ prayujyate tatra kriyāviśeṣam āhuḥ / na ceha kaścit kriyāvācī śabdaḥ prayujyate yena samaḥ sāmārthyam syāt...” —*Mahābhāṣya*, Vol. I. p. 365. (Kielhorn’s Edition).
10. “ekaikopyeṣāṃ prādināṃ nāmākhyātaviyogepi anekārthā ityabhiprāyaḥ / tad yathā—‘pretyādikar-modirṇa-bhṛṣārthesu’—ityabhidhāne śaktirasti—ityevamādyupalakṣitavyam lakṣaṇaśāstre”—Durga, *loc. cit.*
11. It becomes evident from this passage that Gārgya was a teacher of the Nairukta school. Compare the comment of Durga on the passage : “nairuk-tānāṃ caiṣa samayaḥ siddhāntaḥ sarveṣāṃ, avišeṣeṇa Gārgyavarjam.” Also—“na sarvāṇīti Gārgyo Nairuktaviśeṣaḥ”—Skanda’s commentary.
12. Noticed in p. 542 of the treatise entitled “*Vyākaraṇa Darśaner Itihās*” in Bengali by Gurupada Haldar.
13. *Pannāgārāḥ*, the patronymic in plural, is met with in the *Kāśikā* on P. IV. 2. 66 : *bahvaca iñāḥ prāyocabhara-teṣu*.
14. Bharadvāja is cited by Yāska only once under *Nirukta*, VI. 30.

15. We are to note that Yāska merely quotes here the different opinions without committing himself to any particular view. Compare Saunaka's critique on this point : "padajātir avijñātā tvaḥpade'rthaḥ śītāmani"—*Bṛhaddevatā*, II. 114.
16. "caraka iti Vaiśampāyanasyākhyā / tatsambandhena sarve tadantevāśinaḥ Carakāḥ ityucyante"—Vāmana-Jayāditya's *Kāśikā* under P. IV. 3. 104 : "*kalāpivaiśampāyanāntevāśibhyaś ca*".
17. See Uvaṭa's comment thereon : "Bābhruputraḥ Bhagavān Pāñcālāḥ." "In Vātsyāna's *Kāmasūtra* there is a reference to a school called *Bābhraṇīyas* : "dṛṣṭapañcapuruṣā nāgamyā kācidastīti Bābhraṇīyāḥ." *Jayamangala's* (sic) gloss thereon deserves notice : "ṛcām daśatayīnām saṃjñitatvāt ihāpi tadarthasambandhāt pañcālasambandhācca bahvṛcair eṣā pūjārthaṃ saṃjñā kṛtā ityēke". From these extracts it can be reasonably inferred that this Bābhraṇīya was perhaps identical with the Bābhraṇīya who is reputed to have arranged the Ṛgvedic *Samhitā* into *Aṣṭakas*. From the first citation it seems that it particularly refers to Draupadī who had five husbands. Draupadī's another name was Pāñcālī, as she was the daughter of the king of Pañcālas. So the school of Bābhraṇīyas flourished perhaps in the country of the Pañcālas."—H. C. Chakladar : *Studies in Vātsyāyana's Kāmasūtra*.
18. Durga, who records every word of the *Nirukta* in his commentary, does not mention *Taitṭiki* in connection with the derivation of the word *ḥiriṭa*. So the reading is dubious..
19. Compare *Bṛhaddevatā*, II. 121-122.

20. Compare also : “nāma ca dhātujam āha nirukte / vyākaraṇe śakaṭasya ca tokam”—*Mahābhāṣya*. In the *Kāśikā* under P. I. 4. 86 Jayāditya gives—“anu Śākaṭāyanaṃ vaiyākaraṇāḥ” as an illustration. This also serves to show that Śākaṭāyana was held in high esteem by the ancient grammarians. We have noted that Patañjali in his *Mahābhāṣya* as also Kātyāyana in his *Vārttikas* subscribes to the view of Śākaṭāyana that the prepositions are not capable of conveying any meaning independently.
21. “Again, Śākaṭāyana derived parts of one word from different verbs, inspite of the meaning being irrelevant, and of the explanatory radical modification being non-existent, e.g. (explaining *satya*) he derived the latter syllable regular from the causal form of (the root) *i* (to go), and the former syllable *sat* from the regular form of (the root) *as* (to be).”—Laksman Sarup’s *Translation*.
22. Patañjali explains the *Vārttika* as follows : “antaḥ-śabdasya āṅkividhi-samāsa-ṇatveṣūpasamkhyānaṃ karttavayam / āṅ-antardhā / kividhiḥ-antardhiḥ / samāsaḥ-antarhatya / ṇatvaṃ-antarhaṇyāt gobhyo gāḥ”—*Op. cit.*, Vol. I. p. 344. In the *Kāśikā* under I. 4. 65 the above *Vārttika* is read as—“antaḥ-śabdasya āṅ-kividhi-ṇatveṣu upasargasamjñā vaktavyā”.
23. Haradatta in his *Padamañjarī* notes that the above-mentioned *Vārttika* can be dispensed with. For, though Pāṇini does not enumerate *śrat* as an *upasarga* still the formation of the word *śraddhā* by the suffix *āṅ* which is the sole reason for regarding *śrat* as an *upasarga* has indirectly been taught by Pāṇini himself as he uses the form *śraddhā* in the

- gaṇa bhidādi* and in the sūtra V. 2. 101 ; “*prajñā-śraddhā-rcāvṛttibhyo ṇaḥ*”. Cf. “*bhidādipāṭhāt prajñā-śraddheti-nipātanāt vā siddham*”—*Op. cit.* Vol. I. p. 319.
24. Kātyāyana in his *Sarvānukramaṇī* however notes : “*sārparājñī ātmadaivataṃ sauryaṃ vā*”—the latter view corresponding with that referred to in the *Bṛhaddevatā* quotations by *eke*.
25. *Op. cit.*, pp. 952-53.
26. *Vide supra*.
27. Compare : *Indraṃ somam ṛtavyam / tatra Aindrī Mārutī / tvāṣṭrī āgneyī aindrī maitrāvaruṇī catasro draviṇodasa āśvinī āgneyī ṛtudevataḥ sarvatra /- Kātyāyana's Sarvānukramaṇī*.
28. *Vide Supra*.
29. Macdonell's *Translation*.
30. Compare : *sārparājñī ; ātmadaivataṃ sauryaṃ vā /- Op. cit.*
31. Compare : “*vāyuḥ somasya rakṣitā / vāyum asya rakṣitāram āha / sāhacaryād rasāharaṇād vā*”—*Nirukta*, XI. 5. It should be remembered that Vāyu and Indra are identical according to Nairuktas. *Vide Nirukta*, VIII.
32. Macdonell's *Translation*.
33. Durga's Commentary, pp. 232-233.
34. Skandasvāmin's commentary on *Nir.* II. 24. *Vide* Vol. II. pp. 108-09. (Prof. Sarup's Edition).

## VIII. NIRUKTAVĀRTTIKA—A LOST TREATISE.

It is much to be regretted that the anonymous work *Niruktavārttika*, quotations from which so frequently occur in the commentaries of Durga and Skandasvāmin, is not extant. From the nature of the citations it is evident that it was a critical exposition (*vārttika*) of the Nirukta dealing with all the important problems of the text as well as a running commentary on it. Durga cites verses from this work with great deference, and it is quite apparent that the work was held as an authority in his days on all obscure topics relating to etymology. The discovery of the work would, no doubt, greatly facilitate the study of the Nirukta, which is so very abstruse, by throwing light on the history of etymological inquiries and on the proper construction and interpretation of Yāska's text. We propose to discuss here all the available materials bearing on this important treatise.

(i) Durga in his commentary on Nir. I. 1 quotes the *Vārttika* in approval of the view that a substantive might be derived from as many roots as might bear resemblance—both in sound and in meaning, to it. Thus the term *nighaṇṭu* has been derived by Yāska in so many different

ways—viz. from *ni-√han*, *ni-√gam*, *ni-√hṛ* etc. inasmuch as all these roots can be shown to have some or other affinity with the resultant vocable. We cite below the relevant portion from Durga's commentary :

“*evam eṣa nighaṇṭu-śabdo gamer vā ekopasargāt hanti-haratiḥyām vā dvyupasarvābhyām niruktaḥ | āha—kimayaṃ punar alimahān yatna ekasmin abhidhāne anekadhātvarthanirvacankṛta iti | ucyate—iha tāvat sarvāṇi ākhyātajāni nāmānti siddhāntaḥ | sati ākhyātajatve abhidheyasthā yā kriyā lakṣyate tadabhidhānasamarthe parokṣavṛttau vā tadabhidhāyini rūḍhiśabde vā dhātur utprekṣyate, sa ca punaḥ svaravarṇa-kriyāsāmānyena | tatraivaṃ sati rūḍhiśabde yāvanto dhātavaḥ svaliṅgaṃ rūḍhigataṃ darśayanti tāvataḥ saṃgrhya sa rūḍhiśabdo nirvācyaḥ | kim kāraṇam ?—viśeṣalakṣaṇavyavasthā'bhāvāt | nahi tatra viśeṣalakṣaṇavyavasthā kācit asti yayā eko'vatiṣ-theta, anye vyāvartteran | api coktaṃ Vārttikākarena—*

“*yāvatām eva dhātūnām*

*liṅgaṃ rūḍhigataṃ bhavet |*

*arthaś cāpyabhidheyasthas*

*tāvadbhir guṇavigrahaḥ | ”*

—*iti | . . tā etās tisaḥ kriyāḥ nigamana-samāhanana-samāharaṇākhyāḥ nighaṇṭuṣu vidyante | tadabhidhāyini ca rūḍhiśabde nirucyamāne gamir hantir haratiś ca ahaṃpūrvikayā saṃnipatya vadanti—mamānuruḥpam, mayaitaṃ nirbrūhīti | gamis tatra gākāram ātmīyaṃ vyāpannam manyate ghākāram | tathā hanti-*

*haratī hakāraṃ vyāpannam ghakāraṃ manyete | tasmāt  
ayaṃ anekair dhātvarthair nighaṇṭu-śabdo niruktaḥ  
evamjātīyābhidhāna-nirvacana-pradarśanāya |*"

(ii) The following verse, cited by Durga under *Nir.* 1.8, seems to belong to that work though there is no specific mention to that effect. Durga states :

*"vyatyayaṃ cādhikṛtya ślokaṃ apyudāharanti—  
'ādimadhyāntaluptāni pracchannāpihitāni ca |  
brahmaṇaḥ pariguptyartham vede vyavahitāni  
ca | ' - iti"*

(iii) The following verse too appears to have been taken from the *Niruktavārttika*—

*"uktaṃ hi—  
'yaś cānyāyena nirbrūyāt yaś cānyāyena prcchati |  
taylor anyataro mṛtyuṃ vidveṣaṃ vādhigacchati | '*  
(cited by Durga under *Nir.* II.3)—though it is a slight variation of *Manu* II. 111, which reads as :

*"adharmena ca yaḥ prūha yaś cādharmena  
prcchati |  
taylor anyatarah praiti vidveṣaṃ vādhigacchati | '*"<sup>1</sup>  
(iv) *"naighaṇṭukāns tu yāñchabdān pratyartham  
gaṇaśaḥ sthitān |  
chandobhyo'nvīśya tattvārthān nirbrūyād  
yogatas tu tāt | '*"

The above verse appears in Durga's commentary on *Nir.* II.9. It is probable that the verse is a citation from the *Niruktavārttika*, though it is not

decisive, since no such phrase as *uktam ca* or *taduktam Vārttikakareṇa* has been used to introduce it.

(v) The following quotation too cannot be traced to any definite source—

“*ṣaḍvidho hi dhātuḥ—*

*‘prakṛtyantaḥ sanantaś ca yañanto yañlug eva ca |*  
*nyanto nyantasanantaś ca ṣaḍvidho dhātur*

*ucyate |*”—Durga on *Nir.* 11.28.

(vi) Durga in his commentary on *Nir.* IV.1 cites a verse without mentioning its source. But the form and content of the verse point to the lost *Vārttika* as its probable source. We quote below the following excerpt from Durga’s commentary in which it occurs :—

“*ekārtham anekāśabdāṃ ityetaduktam | kimārtham*  
*idam ucyate | na hi yadyadvṛttam tattad vaktavyam*  
*idam vṛttam idam varttiṣyate iti | yad yad vṛttam*  
*tattad anuktam api pratīyate, yacca vakṣyamāṇam iti |*  
*āha—saṃkṣēpato nigamanāya yad uktam, yad vā vaktā-*  
*vyam pratijānītha samāsavistarābhyām hi sukhām*  
*ādhasyām prakaraṇam avadhārayiṣyāmahe, grhītār-*  
*tham saṃkṣēpācca vistareṇa uttaragrantham ucyamāṇam*  
*sukham ava bhotsyāmahe | api cuktam anyatrāpi—*

*‘vistīrya hi mahaj jñānam ṛṣiḥ saṃkṣēpato’ bravīt |*  
*ittham hi viduṣām loke samāsa-vyāsadhāraṇam |*’  
*śṛṇu—samāsato yad uktam yacca vaktavyam | ekārtham*  
*anekāśabdāṃ iti etat purastāt sūcitam ‘etāvantaḥ*  
*śabdakarmāṇo dhātavaḥ, etāvantyasya sattvasya*

*nāmadheyāni*—*ityanena vākyena | yad etat 'gaur iti prthivyā nāmadheyam' ityata ārabhya nāmākhyāto-pasarganipātānām prapañcanam ca tattva-bheda-paryāya-samkhyā-sandigdghodāharāṇa-tannirvacana-vyākhyāpravibhāgena uktam sa eva naighaṇṭukasya prakaraṇasya nigamanavyājena sarvathā 'pyarthah samkṣepata uktah śāstrasambandhaś ca evam anusṛto bhaviṣyati prakaraṇadvayasya caivam apunaruktatā pradarśitā bhaviṣyatityanenābhiprāyeṇa 'ekārtham anekaśabdām' ityuktam |*"

(vii) As to the procedure adopted by the author of the *Nirukta* in explaining the vocables occurring in the *Naigama-Kāṇḍa* of the *Nighaṇṭu*, the author of the *Vārttika* states—

*"kimlakṣaṇā punar iha vyākhyā iti ? taducyate—*

*'tattvam paryāyaśabdena vyutpattiś ca dvayor api | nigamo nirṇayaś ceti vyākhyeyam naigame pade | '*"<sup>2</sup>

—Cited by Durga under *Nir.* IV. 1.

(viii) The verses quoted in the following portion of Durga's commentary also seem to have been taken from the *Niruktavārttika* :

*"evam eṣa śītāmaśabdo'navagatābhidheyo'navagata-samskāro'pi | evam etasmin prakaraṇe anyāni anavagatasamskārāṇi upekṣitavyāni | uktam hi—*

*'śabdarūpam padārthaś ca vyutpattiḥ prakṛtir guṇaḥ | sarvam etad anekārthe daśānavagame guṇaḥ | '*

—*iti* |"<sup>3</sup>

*katame punas te iti | padajāty-abhidheya-svara-samskāra-guṇa-vibhāga-krama-vikṣepā-dhyāhāra-vyav-*

*adhānāni | teṣu ca abhidheyam apekṣya nirvacanam  
kartavyam | uktam hi—*

*‘dhātūpasargāvayavaguṇasattvaṃ hi dhātujam |  
bahvekadhātujam vāpi padam nirvācyalakṣaṇam | |  
dhātujam dhātujāj-jātam samarthārthajam eva ca | |  
vākyajam vyatikīrṇam ca nirvācyam pañcadhā  
padam | |’—iti*

(a) *padajātyanavagataṃ ‘tva’ iti yathā nāma  
nīpāto vā |*

(b) *abhidheyānavagataṃ ‘śītāma’ iti yathā |*

(c) *svarānavagataṃ ‘vane na vāyo’ iti yathā |*

(d) *samskāranavagataṃ ‘īrmantāsaḥ’ iti yathā |*

(e) *guṇānavagataṃ ‘karūdatī’ ti yathā |*

(f) *vibhāgānavagataṃ ‘mehana’ iti yathā |*

(g) *kramānavagataṃ ‘uparamadhuvaṃ me  
vacase’ iti yathā |*

(h) *vikṣepānavagataṃ ‘dyāvā naḥ pṛthivī’ iti  
yathā |*

(i) *adhyāhārānavagataṃ ‘dānamanaso na  
manuṣyān’ iti yathā*

(j) *vyavadhānānavagataṃ ‘vayus ca niyutvān’  
iti yathā |*

(k) *ekam api padam padadvitayam kriyate—  
—‘pūruṣādaḥ puruṣān adanāya’ iti yathā | padadvita-  
yam api caikam padam kriyate ‘garbhanidhānīm  
sanitur’ iti yathā | ākhyātam api ca nāma kriyate  
‘sarvānīndrasya dhanāni vibhaksyamāṇaḥ’ iti yathā |”<sup>4</sup>*

(ix) Another quotation from the *Nirukta-  
vārttika* occurs in Durga’s commentary on *Nir.*

VI. 31, and Durga explicitly states that it is a citation from the *Vārttika* :

“*idamyuḥ—ityanavagatam anekārtham ca | idam ti yat kiñcit abhipretam nirdiśyate, tad yaḥ kāmāyate sa idamyur ityucyate | yur-ityeṣa śabdo'prasiddhaḥ kāmāyater arthe, tena anavagatam etat 'nānādhiyo vasūyavaḥ' (Rv. IX. 112.3) ityanena gatārtham manyamāno Bhāṣyakāro nigamaṁ bravīti | Vārttikakāreṇāpyuktam—*

‘*nigamavaśād bahvartham*

*bhavati padam taddhitas tathā dhātuh |*

*upasargaguṇanipātā*

*mantragatāḥ sarvathā lakṣyāḥ | /—iti /”*

(x) The following verse cannot be traced to any definite source. It might have plausibly occurred in the lost *Vārttika* :

“*nānāvasthādarśanavad ākhyātrṇām paridevananindādiṣvapi cendrādīnām kāmākāratas tadrūpam avasthitānām sā sā stutir eva na nindā | uktam ca—*

‘*hīnā na nindā stutir eva sā'gryā*

*devān martyaḥ samyag abhiṣṭuyāt kaḥ |*

*śaktikṣaye'pyadhyavasyanti śiṣṭāḥ*

*stotum na paśyanti gatiṁ yato'nyām | /”—iti |*

Durga on *Nir. VII. 7.*

(xi) Durga cites another verse from the *Vārttika* under *Nir. VIII. 4* in order to show that Śākapūṇi, the renowned etymologist, gave arguments in his lost treatise in favour of the order followed in the *Nighaṇṭu* texts

regarding the compilation of the vocables.  
Compare :

“*athaitā āpriyaḥ | āpriya idhmādīni āpriṣu  
nirvaktavyāni | tāni punar amūni praiṣike āpriṣūkte  
pāṭhakramanīyamād vivakṣitakramāṇīti devatāpada-  
samāmnāye’pi gr̥hyamāṇatvāt pāṭhakramaprayojanasya  
vivakṣitakramāṇyeva | tatraitad bhavati | imāni agni-jā-  
tavedo-vaiśvānara-prabhṛtīni kiṃ vivakṣitakramāṇi uta  
yugapad abhidhānāsambhavāt arthata eṣāṃ krama iti |*

“*tatra vivakṣitakramāṇīti kecit | katham iti | iha  
tāvat sthānāni bhūr bhuvaḥ svar iti pāṭhānupūrvyaiva  
niyatānīti tatsthānām apyagnyādīnām sa eva kramo  
gr̥hyate | sa gr̥hyamāṇo na nyāyya utsraṣṭum iti |  
api ca, sati kramaprayojane agniḥ pṛthivīsthāno yasmād  
atas taṃ prathamam vyākhyāsyāma iti hetuvacanam  
upapadyate | uttaratra ca ‘teṣāṃ idhmaḥ prathamā-  
gāmī bhavatīti’, ‘teṣāṃ aśvaḥ prathamāgāmī  
bhavatīti’, ‘teṣāṃ rathaḥ prathamāgāmī bhavatīti’  
tatra tatra prathamāgāmī bhavatīti vacanam yathā-  
pradhānam abhidhānam pūrvam samāmnātam ityasya  
nyāyasya upapradarśanārtham iti lakṣyate | itarathā hi  
avivakṣitakrameṣu prathamāgāmivacanam akṛtvāiva  
yatkīñcit padam upādadyāt | tadetat pṛthivīsthāne  
sarvatra kramaprayojanam ucyate | pṛthiviasya jyotiṣo  
yathā agniśabdena prasiddhatamaḥ sambandhaḥ, na  
tathā jātavedaḥ-śabdena, yathā jātavedaḥ-śabdena na  
tathā vaiśvānara-śabdena, yathā ca vaiśvānara-śabdena  
na tathā draviṇodaḥ-śabdena | tānyetāni guṇa-vipra-  
karṣāt prasiddhiviprakarṣācca agniśabdād vipra-*

*kr̥ṣyante | idhmādīnām tu vyavadhānena agnyabhi-  
dhānam ityatitarām viprakarṣaḥ | aśvaprabhṛtayas tu  
sthānamātram agner bhajante iti idhmaṣṭakṛtib-  
bhyo'pi viprakṣyante | teṣām api ca uditaprāṇavṛttayo'-  
śva-śakuni-maṇḍūkā iti prathamam | anuditaprāṇavṛ-  
ttayas tu akṣādayas te paścād ādvandvebhyaḥ | ityevam  
sarvatra kramaprayojanam upekṣyam |*

*“Śākapūṇis tu pṛthivīnāmabhyā eva upakramya  
svayam eva sarvatra kramaprayojanam āha | taduktam  
Vārttikakāreṇa—*

*‘kramaprayojanam nāmnām Śākapūṇyupalakṣitam |  
prakalpayed anyad api na prajñām avasādayet |’  
—iti”.*

(xii) The verse occurring in the following extract from Durga's commentary is most probably taken from the *Vārttika*, though not explicitly stated as such :

*“yajñasamyogāt rājā stutiṃ labheta | . . rājasam-  
yogāt yuddhopakaraṇāni | . . sa eṣa vyāpī stuti-  
samkramanyāya ācāryeṇopadarśitaḥ | tad yathā  
yuddhopakaraṇāni rājasamyogāt stutiṃ labhante |  
tasya tāni āngānīti sambandhāt stūyante | rājā'pi  
yajñasamyogāt, yajño'pi devatāsambandhāt, devatā api  
ātmasambandhāt | so'yam ātmaiva āṅgapratyaṅga-  
bhāvenāvasthitaḥ sarvāvasthātaḥ stūyate, ityāmastutir  
eveyam sarvā | taduktam—*

*‘sthāne sthāne stutiḥ sarvā sthānādhipatibhāginī |  
ātmapratisthā boddhavyā tathopakaraṇastutiḥ |’-iti/-  
eṣa stutisamkramanyāyaḥ sarvatropasandheyāḥ |’*

(xiii) The following citation too cannot be traced :

“*taduktam*—

‘*vānti paṇṇasuso vātās tataḥ paṇṇamuco’pare |  
tataḥ paṇṇaruho vānti tato devaḥ pravarṣati |*’

—*iti*”—Cited by Durga on *Nir. X.1.*

(xiv) The last citation from the *Vārttika* is found in Durga’s commentary on *Nir. XI.13.* Compare :

“*athāto madhyasthānā devagaṇāḥ |...teṣāṃ  
marutaḥ prathamāgāmino bhavanti | kasmāt ?  
vāyur eva hi bhedena apekṣyamāṇo marudabhidhāno  
bahuvacanabhāg bhavati | teṣāṃ prāthamyam vāyunā  
vyākhyātam | etāvāmstu viśeṣaḥ | bahusādhye karmaṇi  
bahudhā madhyamo bhavati | prthaktvena ca vijñātā  
marutaḥ śukrajyotiśca citrajyotiś ca ityevamādayaḥ  
saptasaptakā devagaṇāḥ māruteṣu gaṇeṣu sapta-  
kapāleṣu | agnau purāṇe ca ita eva prasiddhāḥ  
saptadhā vāyuvicāriṇaḥ mārīcāt kāśyapāt adityām ye  
jajñire | nairuktasamayas tu sārva eva gaṇā marutaḥ |  
uktam ca Vārttike—*

‘*madhyamā vāk striyaḥ sarvāḥ pumān sarvaś ca  
madhyamaḥ |  
gaṇāś ca sarve marutaḥ gaṇabhedāḥ prthakkrteḥ |*’  
—*iti* |”

Professor Rajawade states in his edition of the *Nirukta* (*Ānandāśrama Sanskrit Series*) that the *Vārttika* cited by Durga is identical with the *Brhaddevatā* of Śaunaka. The ground for this

assertion is that some citations of the *Vārttika* correspond exactly with the *Bṛhaddevatā* verses. That some verses attributed to the *Vārttikakāra* are not to be found in the present *Bṛhaddevatā* can be explained on the hypothesis that Dūrḡa had access to a different recension of the *Bṛhaddevatā* which contained some additional verses and was apparently larger than the extant text. We record below the following statements of Professor Rajawade—

- (i) *ayam śloko Bṛhaddevatāyām nopalabhyate | Bṛhaddevatākārāt nānyo Vārttikakārah |*
- (ii) *ayam śloko dhunopalabdha-Bṛhaddevatāyām na vidyate |*
- (iii) *Durgakāle Bṛhaddevatāgranthe bhinnāḥ pāthāḥ āsan | adhiḱāś ca ślokāḥ | ca-ṭa-pustakayoḥ—*  
*“sarvā strī madhyamasthānā pumān vāyus ca madhyamaḥ | gaṇāś ca sarve marutaḥ iti vṛddhānuśāsanam |”*  
*—iti pāthāntaram prānte dīyate | |*

But all these arguments of Professor Rajawade cannot stand in view of the fact that verses are quoted in a commentary called *Gopālikā* on the *Sphoṭasiddhi* of Maṇḍanamiśra, the great Mīmāṃsist teacher, which are all ascribed to the author of the *Niruktavārttika*, none of them being traceable to the extant *Bṛhaddevatā*. We quote here the following extract from the commentary *Gopālikā* for reference—

“yathoktam Niruktavārttika eva—

‘asākṣātkṛtadharmabhyas te parebhyo yathāvidhi |  
upadeśena samprādur mantrān Brāhmaṇam  
eva ca | |’

upadeśaś ca vedavyākhyā | yathoktam—

‘artho’yam asya mantrasya brāhmaṇasyāyam  
ityapi |

vyākhyai vātropadeśaḥ syāt vedārthasya

vivakṣitaḥ | |’—iti |

upadeśāya glāyanta iti | upadeśena grāhayitum  
aśakyā ityārthaḥ apare dvitīyebhyo nyūnā  
ityārthaḥ | bilmagrahaṇāya upāyato vaśikaraṇāya |  
imam granthaṁ vakṣyamāṇam samāmnāsisuḥ  
samāmnātavantah | tam evāha vedam ca vedāṅ-  
gāni ceti | aṅgaśabdaḥ upāṅgāder api upalakṣaṇār-  
thaḥ | vedam upadeśamātrāt grahitum aśaktāḥ  
aṅgāni ca samāmnāsisuḥ—iti | yathoktam—

‘aśaktās tūpadeśena grahitum apare tathā |  
vedam abhyastavantas te vedāṅgāni ca

yatnataḥ | |’—iti |

bilmaśabdo hi anantaram eva tatra niruktam—  
bilmam bhilmam bhāsanam iti | vyākhyātam ca—  
‘bilmam bhilmam iti tvāha bibhartyarthavivakṣayā |  
upāyo hi bibhartyartham upeyam vedagocaram | |  
athavā bhāsanam bilmam bhāsater dīptikarmaṇaḥ |  
abhyāsena hi vedārtho bhāsyate dīpyae sphuṭam | |

.....yathoktam—

‘prathamāḥ pratibhānena dvitīyās tūpadeśataḥ |  
abhyāsena tṛtīyās tu vedārthān pratipediti | |’

All these six verses are evidently taken from the *Niruktavārttika* and taken together they constitute an exposition of *Nir.* I.20 which reads : “*sākṣātkṛtadharmāṇa ṛṣayo babhūvuh | te'sākṣātkṛtadharmabhya upadeśena mantrānt samprāduḥ | upadeśāya glāyanto'vare bilmagrahaṇāya imaṃ granthaṃ samāmnāsiṣuḥ vedaṃ ca vedāṅgāni ca | bilmaṃ bhilmaṃ bhāsanam iti vā |*”

From the evidences noticed above it is quite obvious that the lost *Vārttika* was a highly valuable treatise, being at the same time an elaborate commentary as well as a *critique* on Yāska's text, thus truly satisfying the traditional definition of a *Vārttika*—viz. “*uktānukta-duruktacintā Vārttikam*”.

### Notes

1. The emendations might have been introduced by the author of the *Vārttika* to suit the context of the *Nirukta*.
2. The citation is most probably from the *Niruktavārttika* though Durga does not explicitly state it as such.
3. This verse is found in the *Bṛhaddevatā* of Śaunaka. Cf. *BD.* II. 108. But the two subsequent verses are not found therein. Thus it would not be sound to argue that the quotations are from the *Bṛhaddevatā*. Durga most probably cited all the three verses from the self-same work—viz. the *Niruktavārttika*. As to the question of correspondence between these two works vide *ante*.

4. Compare with the above extract from Durga *Bṛhaddevatā* II. 111 ff: “padam ekaṃ samādāya dvidhā kṛtvā niruktavān / puruṣādaḥpadam Yāsko vṛkṣe vṛkṣa iti tvṛci / / anekaṃ sat tathā cānyad ekam eva niruktavān / aruṇo māsakṛnmantre māsakṛdvigraheṇa tu / / padavyavāye’pi pade ekīkṛtya niruktavān / garbhaṃ nidhānam ityete na jāmaya iti tvṛci / / padajātir avijñātā tvaḥpade’rthaḥ śītāmani / svarānavagamo’dhāyi vane netyṛci darśitaḥ / / śunaḥśepaṃ narāśaṃsaṃ dyāvā naḥ pṛthivīti ca / niraskṛtetiprabhṛtiṣvarthād āsīt kramo yathā / /”

IX. DIFFERENT SCHOOLS OF INTERPRETATION  
OF VEDIC MANTRAS AS RECORDED IN THE  
NIRUKTA OF YĀSKA

Yāska in his *Nirukta* frequently refers to the *Aitihāsikas* and *Ātmavādins* besides the *Nairuktas* as two principal schools of Vedic interpretation. The former endeavour to establish the historicity of the Vedic deities and consider the various incidents recorded in the Vedas as authentic facts. Thus, according to them the Aśvins, the twin-gods, were great kings of yore. The fight that is so often related in the Vedas between Indra and Vṛtra has, according to the *Aitihāsikas*, a factual basis, and should not be explained away as an allegory as the *Nairuktas* would have it. But if the view of the *Aitihāsikas* be adopted one great difficulty presents itself before us. According to the opinion of orthodox scholars the Vedas are eternal and have no beginning. And the acceptance of the position of the *Aitihāsikas* would compromise the orthodox view. If the fight between the gods and demons be accepted as an historical incident, we must have to admit that it took place at some definite place and time, and this admission would strike at the very root of the view upholding the eternal

## DIFFERENT SCHOOLS OF INTERPRETATION 111

character of the Vedas as the latter would be perforce subjected to a spatio-temporal limitation. This question engaged the attention of the Mīmāṃsists at an early date, and they had to refute such hostile arguments by means of still stronger ones.<sup>1</sup> There is certainly room for doubt as to whether the *Aitihāsikas* shared the view of the orthodox scholars vouchsafing the ceaseless continuity of the Vedas. Skandasvāmin in his commentary on the *Nirukta* does not fail to note this important fact. He distinctly states that the *Itihāsas* or legends related in the Vedic *mantras* are to be interpreted figuratively, and the supposedly historical names should be understood to be standing for eternal cosmic phenomena. Yāska in *Nir.* II.10-12 explains the two verses—viz. *RV.* X.98.5, 7 from the *Aitihāsika* viewpoint as dealing with the legend of Devāpi and Śantanu.<sup>2</sup> But Skandasvāmin offers an alternative explanation from the *Nairukta* standpoint that is in keeping with the eternal character of the Vedas. Compare :

“*nityapakṣe ṛgdvayasya anyathā arthayojanā |*  
*ārṣṭiṣeṇaḥ madhyamaḥ tatra bhavatvācca āṛṣṭiṣeṇaḥ*  
*vaidyutaḥ, tasya pārthivātmāvasthitasya hotṛtvena*  
*devāpitvam |....madhyamaprabhavatvāt devāpir*  
*vidyut, śantanur udakam vṛṣṭilakṣaṇam | yat yadā*  
*devāpih vaidyutaḥ śantanave vṛṣṭilakṣaṇasya udaka-*

*syārthāya purohitah—pūrvam hi vidyotate paścād udakam | ....evam ākhyānasvarūpānām mantrāṇām yajamāne nityeṣu ca padārtheṣu yojanā karttavyā | eṣa śāstre siddhāntah | tathā ca vakṣyati—“tat ko vṛtrah? megha iti Nairuktā”-ityādi | madhyamāñ-ca mādhyamikāñ ca vācam iti nairuktāḥ | ‘rātrir ādityasyodaye antardhīyate’ iti | aupacāriko mantreṣu ākhyānasamayah | paramārthena tu nityapakṣa iti siddham |”—Op. cit., Pt. II. pp. 77-78.<sup>3</sup>*

The following observations of Skandasvāmin should also be noticed in this connection :

(i) *Nir.* II. 25-27 deals with the dialogue between Viśvāmitra, the seer, and the Rivers, according to the *Aitihāsikas*. Yāska does not record the interpretation of the verses cited in this connection (viz. *RV.* VII. 33.5) from the *Nairukta* standpoint. But Skandasvāmin remarks :—

*“nityapakṣe prāvṛṣi plāvitobhayakūlā nadīḥ sarvāmitro bhagavān āditya adhyeṣatīva ‘ramadhvaṃ mā’-ityādi | deśaplāvanam mā’kārṣṭa, yajñānām samvyavahāryā bhavata iti jagataḥ pālanakāmaḥ | kramṣateḥ—auśasaḥ prakāśaḥ kauśikaḥ, kuśikasya prakāśasya sūnur aham ādityaḥ, tasya putrasthānīya ityārthaḥ”—Op. cit.*

(ii) *RV.* I. 45.3 is quoted under *Nir.* III. 17 where Yāska states : “*arciṣi Bhṛguḥ sambabhūva*”. But this is the *Aitihāsika* view. Skandasvāmin interprets the verse from the *Nairukta* standpoint :

“*nityapakṣe tu satatapravṛttayajñāḥ kaścit yajamānaḥ priyamedhā ucyate | tathā Bhṛgvādayo’pi yajamānaviśeṣā eva | Bhṛguḥ pañcatapaḥprabhṛtinā tapasā bhrjyamāno’pi na dehe |...*”—*Op. cit.*, Pt. II. p. 180.

(iii) *RV. I. 108* according to the *Aitihāsikas* is uttered by Trita when he fell into the well. Compare : “*Tritaḥ kūpe’vahitam etat sūktam pratibabhu*”—*Nir. IV. 6.* But Skandasvāmin adopts the Nairukta view and explains it as follows :—

“*nityapakṣe trito nāma śuklaśabdalaḥṣaṇaḥ karmapāśaiḥ triḥ svarga-naraka-martyeṣu baddhaḥ kaścit kṣetrajñāḥ | karma-jñāna-samuccayābhāvāt apavargam anāpnuvan narake ghaṭīyantraghaṭīte saṁsāre bambhramyamānaḥ paridevayāñcakre |...*”—*Op. cit.*, Pt. II. pp. 210-211.

(iv) Again, Skandasvāmin does not accept the explanation of the *Aitihāsikas* that *RV. X. 10* is a dialogue between Yama and Yamī—two historical personages. On *RV. X. 10.8* cited by Yāska in *Nir. V. 2* Skandasvāmin observes : “*nityapakṣe tu Yama ādityaḥ Yamyapi rātriḥ | socyate iti....*”—*Op. cit.*, Pt. II. p. 294.

(v) On the legend of Purūravas and Ūrvaśī Skanda observes :

“*atra ca nityapakṣe kecit ūrvaśī vidyut vāyuh purūravā iti manyante | sā ca ūru antarikṣam aśnute prabhayā | iha tu itihāsapakṣam āsthāya*

*tasyā ūrvaśyā darśanāt ityādi | tadarthābhīdhāyinyeṣā*”—*Op. cit.*, Pt. II. p. 343.

(vi) On the legend of Saramā and Paṇis (*Nir.* XI. 25 where *RV.* X. 108.1 has been cited) Skanda remarks—

*“evam iyaṁ ākhyānapakṣe yojanā | yadā tu mādhyamikā vāk Saramā tadaivam | anāvṛṣṭyā pīḍitaḥ nadantaṁ stanayitnum upaśrutya sāsūyaṁ mantradṛg āha | . . . .”*—*Op. cit.*, Pt. IV. p. 75.

(vii) *RV.* X. 85.10 has been explained by Skanda from the Nairukta viewpoint, though Yāska in *Nir.* XII.8 records the *Aitihāsika* exposition of the verse :

*“he sūrye uśasaḥ prabhaiva | iyaṁ apī udayād ūrdhvam eṣaiva āviṣṭakālatamā upacīyamānatara-prakāśā prāgaruṇodayāt sūryocyate, tasyāḥ sambo-dhanam | amṛtsaya udakanāmaidat | udakasya bhaumarasākhyasya lokam sthānam ādityam | āruhya ca syonaṁ sukhanāmedam | sukhān asmai patye patibhūtāya ādityāya vuhatum praveśam ityarthah | kṛṇuṣva | evam nairuktapakṣe yojanā | anairuktapakṣe—savitā svaduhitaram sūryām prāyacchat sūryāya rājñe prajāpataye vā | sā uhyamānā ucyate |”*—*Op. cit.*, Pt. IV. p. 105.

Thus in the view of the etymologists the so-called legends must have to be taken allegorically. The fight between Indra and Vṛtra is a cosmical phenomenon and not an historical incident representing as it does the release of

waters pent up within the clouds at sunrise or the removal of darkness by the effulgent rays of the sun. Yāska explicitly states : "*tat ko vṛtraḥ | ....megha iti Nairuktāḥ | ..apāṃ ca jyotiṣaś ca miśrībhāvakarmano varṣakarman jāyate | tatropamānrthena yuddhavarṇā bhavanti* |"—*Nir.* II. 16. It is interesting to note that in the *Mahābhārata* a very picturesque description is given of the fight between the gods and the demons from the Nairukta standpoint. We quote the following extract in the hope that it will serve as a happy illustration of Yāska's statement just cited :

"*athāpaśyat sa udaye bhāskaram bhāskaradyutim |  
somañcaiva mahābhāgam viśamānam divākaram | |  
amāvāsyāṃ pravṛttāyāṃ muhūrte raudra eva tu |  
devāsuraṃ ca saṃgrāmaṃ so'paśyad udaye girau | |  
lohitaiś ca ghanair yuktāṃ pūrvāṃ sandhyāṃ*

*śatakratuḥ |*

*apaśyat lohitaḍaṇṇa bhagavān varuṇālayam | |  
bhṛgubhiś cāṅgirobhiś ca hutam mantraiḥ*

*pṛthagvidhaiḥ |*

*havyam grhītvā vahniṃ ca praviśantaṃ divākaram | |  
parva caiva caturviṃśam tadā sūryam upasthitam |  
tathā dharmagataṃ raudram somam sūryagataṃ*

*ca tam | |*

*samālokyaikiyatām eva śaśino bhāskarasya ca |  
samavāyam tu tam raudram dṛṣṭvā śakro*

*'nvacintayat |*

*sūryācandramasor ghoram dṛśyate pariveśanam |  
 etasminneva rātryante mahad yuddham tu śamsati | |  
 sarit sindhur apīyam tu pratyasṛgvāhinī bhṛśam |  
 śṛgālinyagnivaktrā ca pratyādityam virāviṇī |  
 eṣa raudraś ca saṃgrāmo mahān yuktaś ca tejasā |  
 somasya vahnisūryābhyām adbhuto'yaṃ  
 samāgamah | |"*

—*Mahābhārata : Vanaparvan. Chap. 223*  
*(Skanda-prādurbhāvādhyāya), vv. 11-19.*  
*(Vaṅgavāsī Edition. Calcutta.)*

And yet it must be observed that the *itihāsas* or legends that the Legendarians or the *Aitihāsika* expositors read in the Vedic *mantras* were not the fabrications of their own imagination. All the legends are in the last analysis traceable to Brāhmaṇic *arthavādas* and as such are not self-authoritative, but they derive their authority from being construed with the respective injunctions. Skandasvāmin explicitly states under *Nir. II. 16*—"sarve itihāsāś ca arthavādamūlabhūtāḥ | te cānyaparā vidhipratiśedhaśeṣabhūtāḥ | tatas tān anādṛtya svayam aviruddham nityadarśanam upodvalayannāha—megha iti nairuktāḥ".—*Op.cit.*, Pt. II. p. 93.

Durga too remarks that the *itihāsas* are inserted with the only object of conveying the ultimate truth and as such have to be taken *cum grano salis* and with proper discount :—

"*yaḥ kaścit ādhyātmika ādhidaivika ādhibhautiko*

*vā'rtha ākhyātate diṣṭyuditārthābhabhāsanārtham  
sa itihāsa ucyate / sa punar ayam itihāsaḥ sarva-  
prakāro hi nityam avivakṣitasvārthaḥ / tadārtha-  
pratipatṭrṇām upadeśaparivāt.'*

—*Op. cit.*, p. 1000. (BSS.Edn.).

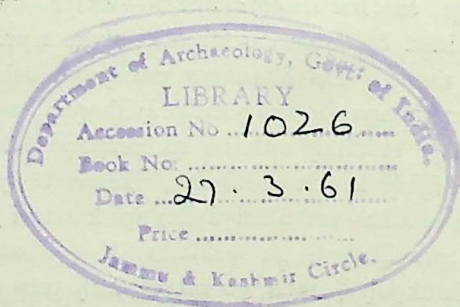
### Notes

1. Compare : *Jaimini-Sūtra* I. 1.28 which represents the view of the heterodox scholars : 'anityadarśanācca'—and Śabara's comm. thereon : "janana-maraṇa-vantaś ca vedārthāḥ śrūyante / Babaraḥ Prāvāhaṇir akāmayata, Kusurubinda Auddālakir akāmayata—ity-  
evamādayaḥ / Uddālakasyāpatyaṃ gamyate Auddālakiḥ / yadyevaṃ prāg Auddālaki-janmano nāyaṃ grantho bhūtapūrvāḥ / evam api anityatā." Jaimini refutes this view in the *Sūtra* I. i. 31 : 'paraṃ tu śrutisāmānyamātram'—which has been explained by Sabara as follows : "yacca prāvāhaṇir iti / tanna / Prāvāhaṇasya puruṣasya asiddhatvāt na pravāhaṇasya apatyam prāvāhaṇiḥ / praśabdaḥ prakarṣe siddhaḥ vahaṭiś ca prāpaṇe / na tvasya samudāyaḥ kvacit siddhaḥ / ikāras tu yathaiṅva-patye siddhas tathā kriyāyām api karttari / tasmād yaḥ pravāhayati sa prāvāhaṇiḥ / babara iti śabdānukṛtiḥ / tena yo nityo'rthaḥ tam eva etau śabdau vadiṣyataḥ / ata uktam paraṃ tu śruti-sāmānyamātram iti /."
2. Compare : "tatretihāsam ācakṣate / devāpiś cārṣṭi-  
ṣeṇaḥ śantanuś ca kauravyau bhrātarau babhū-  
vatuḥ / sa śantanuḥ kanīyān abhiṣecayāñcakre /  
devāpis tapaḥ pratipede / tataḥ śantanoh rājye

dvādaśavarṣāni devo na vavarṣa / tamūcur brāhma-  
 ṇāḥ / adharmas tvayā caritaḥ / jyeṣṭhaṃ bhrāta-  
 ram antarityābhiṣecitam / tasmāt te devo na varṣa-  
 tīti / sa śantanur devāpim śīśikṣa rājyena / tam  
 uvāca devāpiḥ / purohitas te'sāni yājayāni ca  
 tveti / tasyaitad varṣakāma-sūktam"—*loc.cit.*

3. Compare : "evaṃ nairuktapakṣe yojanā / aupacāri-  
 ko'yaṃ mantreṣu ākhyānasamayāḥ / nityatva-  
 virodhāt / *paramārthena tu nityapakṣa eva iti Nairuktā-  
 nām siddhāntaḥ*"—Vararuci's *Nirukta-samuccaya*.

F I N I S









Government of India,  
DEPARTMENT OF ARCHAEOLOGY,  
Frontier Circle Library,  
SRINAGAR.

Digitized by eGangotri Sridharan Gnan Kousha

Accession No. 1026

Class No. 491.22 Book No. \_\_\_\_\_

*yaska*

DATE DUE



# DHVANYĀLOKA

OF

## ĀNANDAVARDHANA

Edited with an elaborate English Exposition and with a FOREWORD by Dr. Sushil Kumar De, M.A., P.R.S., D.LIT. (London). Udyotas I & II already published at Rs. 8/- each. Udyotas III & IV are in active preparation.

### Select Opinions

.....M. Bhaṭṭacharya n'a fait qu'effleurer cette recherche.

—Prof. Louis Renou (*Journal Asiatique*)

.....It thus provides the Indian University student with a convenient compendium of authorities on the topics dealt with by Ānandavardhana”...

—Prof. J. Brough (*B.S.O.A.S.*)

.....The editor's exposition shows admirable knowledge of various sanskrit texts and ability to put forward everything which can throw a clearer light on the difficult text.

—D. Zhavitel (*Archiv Orientalni*)

.....A distinct contribution to correct appreciation of a difficult text...

—P. L. Vaidya (*B.O.R.I. Annals*)

.....The section division is sensibly done. The notes evince an amount of patient and well-informed scholarship...rarely met with in these days.

—*Hindusthan Standard*

.....The author utilises the latest researches on the subject with a keen critical sense and a well-balanced judgment.

—*Indo-Asian Culture*

.....The exposition is very thorough, and fully satisfies the needs of a careful reader.....Prof. Bhattacharya deserves our congratulations on this excellent performance.

—Prof. H. D. Velankar in 'Vāk'